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LUTHER AND ZWINGLI.

A PARALLEL AND A CONTRAST.

1.

Dr. Kattenbusch thinks that a comparison of Luther and Zwingli will in every sincere Protestant induce the wish that nature might have made these two men into one.¹⁾ Each, he thinks, possesses that which is the principal lack of the other. They seemed destined to supplement each other, at least, to so shape their labors as to make them serve their joint interests. Reciprocal kindness and mutual helpfulness should have characterized their coexistence in an era that was big with promise for the good of the Church and of humanity in general. As a matter of fact, their meeting in the arena of historical events presents a most melancholy spectacle. It is the most fatal accident that could happen to the cause of the Reformation. With a discretion that is more wise than just Dr. Kattenbusch holds that it will not do to determine the amount of guilt that must be charged against either the one or the other of these two remarkable men, who brought on the saddest of the many internal conflicts in which Protestantism during the last four hundred years has had to engage. In this conflict, it is said, each of the original combatants appears limited by the peculiarities of his character. The

1) PRE 3 16, 156.

special occasion on which the conflict arose—the different conception which Luther and Zwingli had of the Lord's Supper—could become an affair of great consequence only for the reason that Luther was unable to interpret correctly that “other spirit” which he had discovered in Zwingli and his followers. Zwingli, we are told, was not a “Schwaermer,” as Luther suspected him to be. With his peculiar teaching regarding the Lord's Supper he did not, at least, not to any great extent, make propaganda in the Church. Nor did he establish a separate confessional party on the basis of his eucharistic teaching. In this respect Zwingli has been greatly outdone by Calvin. Whatever differences of doctrine regarding the Lord's Supper, and, in general, regarding the means of grace, there exist between the leading representatives of the Reformed Church on the one hand and Luther and Zwingli on the other, they must be charged to Calvin as originator. In other words, we are asked to believe that the soteriological differences which were bound to divide the Lutheran and the Reformed brotherhood came not yet in the age of Luther and Zwingli, but a decade or so later. Ever since Hundeshagen wrote his *Beitraege zur Kirchengeschichte und Kirchenpolitik, insbesondere des Protestantismus*,²⁾ the difference between Luther and Zwingli is explained thus: Zwingli was a statesman, Luther was not. Luther used to speak of Zwingli as “der Triumphator und Imperator”; Zwingli, on the other hand, understood Luther's “regnum Christi” to be an exclusively internal affair of the heart. These opinions which the Reformers held of each other, it is admitted, were in the main correct, but when Luther and Zwingli met face to face, they failed to see the principal matter, *viz.*, that they were agreed in fundamentals. Each emphasized a particular side, a partial view, of truth which both held in common.

There are some things in this comparative estimate of

2) See especially No. 2 in Vol. I (1864) of this work: “Das Reformationswerk Ulrich Zwinglis und die Theokratie in Zuerich.”

the dominant figures in the German and the Swiss Reformation of the sixteenth century which independent investigation of the facts may lead one to endorse. However, we shall have to differ with Dr. Kattenbusch as regards his main contention, *viz.*, that Luther and Zwingli disagreed because they failed to comprehend each other, owing to their temperamental idiosyncrasies. Their opposition would then seem to be a sort of physiological necessity, like the contact between fire and water. If this view were correct, what an easy task should we have to-day in reaching an understanding with the German Reformed! Four centuries of Protestant activity in all parts of the world and under the most diverse circumstances, surely, must have had a clarifying and sobering effect on the views which Lutherans and Reformed have of each other. Prejudices which, humanly speaking, were unavoidable in the original spokesmen on either side, we imagine, must have been buried by this time by the events in succeeding generations. Though seemingly divergent at first, the views of the Reformers must have ultimately converged, if each held essentially the same truths and aimed at exactly the same results as the other. But the attempt of Frederick William III of Prussia, in 1817, to unite the Lutherans and the Reformed in his country brought on a controversy which laid bare differences between the two Churches that have little to do with the characteristic temperaments of Luther and Zwingli.

To understand the cause, or causes, for the division of the Protestants which had already occurred before the Diets of Spires and Augsburg, where the Lutheran party wrested from the Imperial and Papal party the right to exist, is not only a laudable desire, but an imperative duty, especially to American Lutherans. The close contact into which confessional Lutheranism in our country has been brought with the followers of the Reformed Confessions of Zurich, Bern, and Heidelberg, and the constant efforts that are being made to minimize the confessional differences between these two bodies, compels an investigation of the origins of these differences.

2.

Aside from divine grace which shapes our destinies and overrules even our evil acts for ultimate good, there are natural forces in the environment under which a person grows up that have a determining influence on the settled views and the aspirations of a person's later life. To the historian who must work with the given data of human existence in tracing manifest effects to true causes these natural forces are of immense interest.

Luther's parentage and the conditions under which his boyhood days and his student years were spent are entirely different from those of Zwingli. Luther was a poor man's son. He grew up amidst pinching poverty. The battle for existence was fought before his eyes from day to day by his father and mother, and he soon was made to do his share of the fighting. Humble and rude were the social connections of the family. The incentive to noble ambition and high resolve which are injected into a boy's thought by intercourse with cultured and learned men was lacking in his young life. His schooling was of the poorest sort, both as regards quantity and quality. What stimulus to intellectual effort can be derived from a Latin almanac and legends of saints, what impulse to true virtue from Cato's moralizings? Between the drudgery at home and the misery at school young Martin's life up to the time that he knelt in dumb awe at the altar-railing for his first communion was a dreary pilgrimage, that started in obscurity and might lead God knows where. The Church, which should have come into this boy's life as a generous benefactress, nursing neglected faculties into healthy display, and healing the bruises of his young soul with the kindness which only she can dispense, not only missed her calling utterly in the case of this Thuringian peasant's son, but by her rigid rules and autocratic attitude was apt to stupefy the genius in him, and render it difficult for better influences to be exerted later to reach his mind. For the Church—let it not be forgotten!—was a mightier power in the Germany of Luther's

time than almost anywhere else on earth. In Italy the pope and his holy rabble was the song of the taverns and the object of scorn and sneer of the better class. France had been in open rebellion to the Curia, and had contrived to conduct a papacy of its own at Avignon. Gallican rights were ever a disturbing element in the political program of the Holy Father. Bohemia had openly defied Emperor, Pope, and Council. In England the Wyclifite leaven was working with amazing energy. Spain, hardly freed from the Moors, had not yet reached that awful pinnacle of its ecclesiastical might and prowess which made it, a generation later, the leading Catholic power. But Germany had been humbled at Canossa as no other nation had, and in Germany deference to Rome was the accepted order among high and low, and the spiritual and temporal authority of the Pope was less questioned here than elsewhere. The "Holy Roman Empire of the German Nation," the beautiful dream of many a royal German youth, by its very title exhibited the incubus that was choking one of the finest races of the earth, and made Germany a pliant tool in the hands of the diplomats of the Vatican and a gold-mine for the ever yawning purses of gaming cardinals and popes. German reverence for the Church and the established order placed a check also upon the disintegrating forces that were entering Germany in Luther's time from Italy—the renaissance, humanism, liberalism. Apostasy and license, that followed in the wake of the new thought in Italy, later in France, were almost unknown in Germany. There was little, then, in the social, religious, political, literary atmosphere in which Hans Luther's eldest son grew up to prepare him for his remarkable career. The happiest and most lasting impressions that can be traced to his youthful days came out of nature. The rambles in the Thuringian forest with his brothers and sisters, as whose guide and mentor Martin acted, brought him closer to God than home and church and school had done.

It was a magnificently bold thought which the plodding

miner at Mansfeld conceived when he determined that his first-born should receive a college and university training. In a manner the Reformation may be said to start from this resolution of Hans Luther. But greater than the boldness of Hans was the courage of his Martin; for to him fell the task of carrying out the paternal wish with little more than the paternal advice and blessing when he left the cottage in which he had grown up. The portals of learning opened reluctantly to this poor country boy who asked to be admitted to the school of the Nullbrueder at Magdeburg. Something he did not have to do at home dire necessity forced him to do now: he had to beg his bread at the doors of people more fortunate than himself. Aside from the humiliation which this brought him, it must have been a blight to his aspirations and an obstacle to his progress. No one who has not passed through the experience himself fully realizes the numbing, deadening effect which poverty has on a mind that is full of eager striving for knowledge. It is like caging an eagle on the top of a high mountain, letting him see the blue ether all around him, scenting the fragrance of the woods and meadows below him, and making him understand that he cannot reach them. But the school of adversity is a fine school: it tests the manly fiber in a youth, it develops habits of self-reliance and thrift, it puts a wholesome check on the high flights of youthful imagination. Luther's climb to the stars was over very rugged steeps,—the most formidable he faced four years later,—but he set a stout heart against a stiff hill, and accomplished feats of self-training while increasing his meager stock of knowledge. What the Franciscans could offer him in the way of learning he eagerly appropriated. Whether he had the benefit of the instruction of the most genial teacher at the school, Andreas Proles, will perhaps remain in doubt. If he had not, as seems to be the case, he was deprived of another advantage which Zwingli enjoyed in his early training, by having such men as Gregory Buenzli at Basel and Heinrich Woelflin at Bern for his teachers.

3.

Nearly every biographer of Zwingli has noted that "the circumstances and surroundings of his early life were dissimilar from those of his contemporary Luther."³⁾ Frau Margareta, sturdy Hans Luther's young spouse, was crooning her first-born, the seven-weeks-old Martin, to sleep at Eisleben when Zwingli was born at Wildhaus on New Year's Day, 1484. Jean Grob, the popular biographer of Zwingli, is too ardent an admirer of his hero to be an unbiased reporter, but the lively description which he has given of the natural environments in which Zwingli entered this world is comprehensive and to the point, and furnishes a good basis of comparison with similar elements in the early life of Martin Luther. "Wildhaus," he says, "is a small Alpine village at the eastern end of the valley of the Toggenburg, which valley is about thirty miles in length, elevated 2,010 feet above Lake Zurich, having the Tyrolese Alps in the east, Mount Sentis on the north, Kuhfirsten [Churfirsten] with its seven peaks on the south. . . . One mile from the church, in the center of the village, to the left of the road leading over the Thur, stands in a green meadow a plainly built, cheerful-looking house, with slender walls, round window-lights, and a shingle roof, weighted down, according to the custom of the time, with stones. In this house was born the great Reformer, Dr. Ulric Zwingli, a man whom God called to become a distinguished teacher of Christianity, and the first of the fathers and founders of the Reformed Church. In this house lived, in the last quarter of the fifteenth century, a pious couple, the parish bailiff, Ulric Zwingli, and his wife Margaret, whose maiden name was Meili. His brother Bartholomew was pastor at Wildhaus, and after-

3) Rev. Elkanah Armitage, professor in Yorkshire United Independent College, Bradford, in *Encycl. Brit.* 28, 1061. See also Rev. J. P. Whitney, Principal of the Bishop's College, Lennoxville, Quebec, in the "Cambridge Modern History" series, Vol. 2: *The Reformation*, chap. 10: "The Helvetic Reformation," and the biographies of Finsler, Christoffel, Moerikofer, Staehelin, Grob, Jackson, and Simpson.

ward dean at Wesen, where, with constantly increasing reverence, he discharged the duties of his office during twenty-five years. The wife of bailiff Zwingli had a brother, John Meili, who was for thirteen years abbot of the monastery at Fischingen, Canton Thurgau, and at the same time a highly respected divine. The Zwingli generation was, throughout Switzerland, 'a highly respected, good, and honorable family.' Bailiff Zwingli was sincerely loved by the entire population. He was not ashamed of honest toil. By fidelity and industry in his calling he set the inhabitants of the Thurgau Alps a praiseworthy example. He was a shepherd. When early in May the valleys and Alps were arrayed in green, Ulric Zwingli, the parish bailiff and patriarch of Wildhausen, could no longer be detained in the vales below. Accompanied by his two sons Heini and Claus, he drove his flock toward the green, fresh Alpine heights. Rising gradually higher, from station to station, they reached by the 1st of August, according to custom, the upper pastures on the highest peaks. Then they returned slowly down the mountain. Toward the end of October the flocks had again returned to the valley, and were ready for their winter quarters. Let no one suppose, however, that these six pasture-months were without their interest. On fine summer days the song-loving schoolchildren of Wildhaus frequently formed excursion parties, ascended the Alps, visited their fathers, brothers, friends, enjoyed the delightful Alpine air, drank Alpine milk, and amid songs and the clang of Alpine horns enjoyed life and amused themselves with games, jumping, plucking Alpine roses, and then returning to their homes in the valley to prosecute their domestic labors, attend to their gardens and meadows, and prepare comfortable stables for their cattle. Through the long winter months also bailiff Zwingli well understood how to make the evenings pass pleasantly to himself, his Margaret, his sons Heini and Claus, and the other citizens of Wildhaus. In almost every house in the Swiss valleys and on the mountains at least one person knows how to play upon some musical instrument. So it was

in the days of bailiff Zwingli. As soon as the sun had disappeared behind the fir-trees, and dusky night had settled upon the Alps, when the cattle had been attended to in the barns and the day's work was done, when the dreadfully cold mountain blasts daunted the peaceful inhabitants, and all, before retiring, wished to enjoy an hour of rest, bailiff Zwingli used to take down his guitar, and delight with its music the young and the old, assembled for a joyous, social evening hour. By nearly every one was brought a musical instrument for mutual entertainment, music from which was interspersed with Alpine songs; and if the bailiff did not himself do it, some one of those present related a fragment of patriotic history of the years of public oppression and want, during which the country and people suffered for more than two hundred years from the Hapsburg governors, till finally, after many well-fought battles, they compelled them to acknowledge the Swiss as a free and independent people, and secured this freedom by the Swiss Confederation.—It is plain that such conversations increased the patriotism of the inhabitants of the mountains; that each one rejoiced anew in his Swiss, liberty-loving blood, was more closely united to his country, thought and spoke more devotedly of it, and endeavored to increase his own and others' desire for the welfare of his fatherland. The liberty of these mountain people cost too much noble blood for a Swiss ever lightly to forget the history of his fathers. The history of the past afforded them, and will always afford to reasonable persons, insight, power, and courage. It places the old dangers — alas! too often forgotten, yet by no means wholly vanished — and the remedy for them in a light at once new and well worthy of calm consideration. Therefore it well comports with the disposition of the Swiss gratefully to remember in their social circles, even on the day of patriotic rest and national peace, the fathers of Morgarten, Laupen, Nafels, Sempach, St. Jacob on the Birse, Granson, and Murten. Thus they encouraged each other in love for freedom, religion, and their native land, putting to the test thereby, exercising

and indefinitely increasing, the power of the individual and of the nation, so that in times of national confusion all the arts of the enemy might be confounded by a courageous, genuine old Swiss resistance. Neither youth nor old age was ever permitted to imagine that all troubles were past."

If our author had intended to set the stage for a national drama with a strongly political motif, he could not have succeeded better. It is well to remember the peculiar social conditions under which Zwingli spent his early life, and the peculiar inspirations with which his mind must have been filled when he was still a boy. It was a great advantage to Zwingli that he was born into a family of some social distinction and affluence, with highly respectable connections throughout Switzerland, both on his father's and mother's side. His uncle Bartholomew, in particular, was permitted to have a large influence on the boy Ulrich. Soon after his nephew's birth he must have been transferred to the rural deanery and rectorate at Wesen-on-the-Lake, on the other side of the ridge from Wildhaus. He was a liberal cleric and, as regards learning, above the average in that age of ignorant monks and priests. He seems to have discovered promising traits in his brother's child very early, and after his removal from Wildhaus he kept up an interest in the child's development. Zwingli must have been very young—perhaps eight years old—when his parents consented to let him live with his uncle. Here Zwingli was not only given every physical comfort, but he had in his uncle a most gentle and an able tutor, not remotely like the surly flogging-master in Mansfeld who has been handed down to nameless fame as the man who managed to crowd fifteen whippings into half a school-day for Martin Luther. Even a dull boy must have become proficient in his studies under such a generous and lovingly interested teacher; and Zwingli was not a dull boy by any means. His progress was so marked and rapid that his discerning uncle soon became convinced that he must place his nephew into abler hands than his own, or at least in a locality where the

cravings of an inquiring young mind could be better satisfied than at the secluded deanery by an Alpine lake. He sent Ulrich, then ten years old, to the renowned Swiss schoolteacher Buenzli at Basel. Zwingli here showed himself a very apt pupil, and his progress was so marked that Buenzli himself is said to have directed him, in 1498, to one of the great humanists of Switzerland in that age, Lupulus (Woelflin) at Bern. Here, too, Zwingli showed himself a bright pupil and, moreover, a youth of pleasing manners, a lover of music, cheerful and spirited, so much so that he began to attract the attention of the Dominicans, who planned to draw him into their order. But of this anon.

In order to understand the character-forming influences that entered the life of Zwingli at a very early period, it is necessary to examine the political and ecclesiastical condition of Switzerland in his day and, in particular, the causes and methods that had led to its comparative independence in civil and ecclesiastical affairs. The Swiss republic of to-day is the result of vigorous protests extending through many centuries against the grasping ambition of the house of Hapsburg. When the Zaeringen line became extinct in 1218, the Hapsburgs, who were large landholders around Lake Lucerne and in the Forest Districts, prepared to seize the supreme authority in that part of Switzerland. They obtained the office of "Vogt," or protector, of the abbey of Zurich. Zurich itself, however, became a free imperial city. It seems that the scheme of the Hapsburgs was understood by the Swiss. In 1231, they lost the office of "Vogt" again, and the Canton of Uri obtained an imperial charter; in 1240, the Canton of Schwyz was granted the same privilege. In 1244, the Castle of New Hapsburg was erected on Lake Lucerne to overawe that region. It acted as a challenge to the Swiss. To this period we may assign the legend of William Tell. When, in 1245, Pope Innocent IV, at the Council of Lyons, deposed Emperor Frederick II, and the Hapsburgs sided with the Pope, the anti-Hapsburg party in Switzerland espoused the

cause of the Emperor. Schwyz, Sarnen, and Lucerne were threatened with excommunication, but they held out against the threats of Rome. When order had been restored after the Interregnum in the German Empire (1254—1273) through the election of Emperor Rudolph, and Rudolph became the lord of the Hapsburg estates in Switzerland, and, in addition, bought the duchy of Austria, the three cantons of Uri, Schwyz, and Unterwalden, on August 1, 1291, entered into a defensive alliance ("Everlasting League") to resist the power of the Hapsburgs. This alliance is the nucleus of the federation of Swiss commonwealths (*Staatenbund*), which was turned into a confederacy (*Bundesstaat*) in the beginning of the nineteenth century. The three original cantons became the protagonists of Swiss liberty and the exponents of ideas of free, local government. They gradually drew to themselves, by treaty, alliance, or the erection of protectorates, neighboring districts or cities, and even abbeys. Thus Zurich became an allied district in 1309, Bern entered into a treaty with the Forest Cantons in 1325, Lucerne joined in 1332, Glarus and Zug were admitted in 1352. But in the arrangement of these connections a great deal of individual discretion was exercised. Sometimes one canton would become allied with one or two who were federated with the "Urkantone," but would not itself become thus federated. There was no central governmental authority. Diets were held, to which the members of the Federation sent ambassadors; but the authority of these was strictly limited by their instructions. Jealous of their independence, these Swiss commonwealths seemed determined to resist not only any foreign power that might infringe on their political liberty, but they were also careful not to allow any one in their own midst to become too powerful. Out of jealousy there arose distrust, and this would lead to treachery. Local interest dictated the policy of each commonwealth, and led as well to the establishment of new alliances as to the rescission of old ones. A peculiar feature of the Federation, too, was the unequal standing which was given some dis-

triets in comparison with others. While some were full confederates, others were merely associates, still others were treated as wards. But in their opposition to the Hapsburg dynasty all found a rallying-point, and the power of this dynasty was effectually broken in a struggle extending through more than a century. Swiss prowess and stubbornness scored famous victories over the Austrian usurper at Morgarten, in 1315, and at Sempach, where Arnold von Winkelried distinguished himself, in 1386. Also the encroachments of nobles and bishops were resisted by armed force. Thus Bern, in the bloody fight at Laupen, in 1339, broke forever the power of the nobles; Lucerne routed the imported "Gugler" army in the Entlebuch, in 1375; Glarus and Schwyz, with a handful of men, defeated Albert of Austria at Naefels, in 1388; the "Tithings" of Upper Valais beat back the bishops and nobles at Visp in the same year, and the Appenzellers routed their bishop at Voegelinseck, in 1403.

These events tended to mold the Swiss into a self-reliant race, who loved independence, personal freedom, to a fault. Strange to say, they did not always love liberty for its own sake. Especially in their efforts to extend their influence southward toward the duchy of Milan and into Italy, they subjugated regions, and bought important towns, like Bellinzona, only to lose them again in an ensuing struggle.

The Swiss had been raised to international distinction a few years prior to the birth of Zwingli by their successful war against Charles the Bold of Burgundy and his allies in Savoy. In 1474 and 1475, the Swiss armies overran the entire eastern section of the Burgundian and Savoyard country. And the year 1478 had brought them a famous victory at Giornico over the Milanese, at whose hands they had formerly suffered sore defeat several times.

Swiss soldiers were greatly desired by belligerents in those days. The leading monarchs in Europe maintained agents in the leading cantons, and sent their ambassadors to local or general diets to arrange treaties and secure Swiss

aid in their campaigns, always for a liberal payment of money. Leading Swiss citizens also permitted themselves to become "pensioners" of foreign potentates, and to represent foreign interests at their local or at the federal government. Great wealth was pouring into Switzerland, and with wealth came, conceit, arrogance, pride, dissipation, corruption.

A people that had thus risen to great political prominence did not readily submit to hierarchical aggression. The Swiss seem to have understood at a very early period the political character of the papacy. When the spell which pure religious authority exercises over pious minds had been broken for them by the clearer insight which in their contact with foreign nations they had gained of the Roman Curia, they felt no scruples in taking up arms occasionally against the pope, and the popes, on their hand, were eager to conciliate and keep as their allies the sturdy Swiss. Priestly oppression, such as was practised throughout Europe when Rome was in power, was not met with to any great extent in Switzerland. On the contrary, the Swiss had succeeded in obtaining rare privileges from their religious masters, such as the election of their priests, who were for that reason called "Leutpriester," people's priests, the payment of taxes by abbeys and ecclesiastical estates, the regulation of fees for sacred acts, etc.

All these things deserve to be borne in mind by the student of Zwingli's history. In a prominent family like his, with excellent connections in the greater part of Switzerland, questions of state and public polity would often form the topic of conversation. In his early training already he was thrown into company with men of importance in the State and in the Church, such as Luther did not meet till much later in life. Habits of thought and aspirations to secular greatness may have imperceptibly formed in the boy Zwingli, which seemed quite natural to him in his mature manhood. Coolidge, in his account of the history of the Swiss Confederacy, makes Zwingli distinctly a political link between the Switzerland that had come out victorious from the Bur-

gundian War and the greater Switzerland of the sixteenth century. "We cannot," he says, "understand Zwingli's career unless we remember that he was almost more a political reformer than a religious one."⁴⁾

In order to facilitate our comparative study, we append here—and we shall continue to append in later sections of this article—a synchronistic table of the leading events in the lives of Luther and his contemporary. This may be of help in tracing the spiritual development of these two men.

Luther born at Eisleben, November 10. 1483

Luther's parents move to Mansfeld (spring). 1484 January 1, Zwingli born at Wildhaus.

1487 Zwingli's uncle Bartholomew becomes dean and rector at Wesen-on-the-Lake.

"Nullbrueder" settle at Magdeburg. 1488

Luther begins to attend the village school at Mansfeld.

1490(?) Zwingli goes to live with his uncle Bartholomew.

1491

1494 Zwingli studies under Gregory Buerzli at Basel.

1497

Luther with his fellow-student Peter Reinicke goes to study with the "Nullbrueder" at Magdeburg.

Luther enters St. George's school at Eisenach. 1498 Zwingli studies under Lupulus (Heinrich Woelflin) at Bern.

(To be continued.)

D.

BAPTISM FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they, then, baptized for the dead?" (1 Cor. 15, 29.)

Mormonism teaches: "The living are baptized in our Temple in the names of, or as proxies for, their dead an-

4) *Encycl. Britan.* 11 26, 254. This writer (Rev. William Augustus Brevoort Coolidge, M. A., F. R. G. S., Ph. D., Fellow of Magdalen College, Oxford) will surely not be suspected of Lutheran bias in what he says about Zwingli.

cestors, the efficacy of the ordinance depending upon its acceptance or rejection by the one for whom it is performed. The Apostle Paul's clear reference in ecclesiastical history proves that it was a *doctrine* of the early Christian Church. This, with many other precious truths, has been restored to the Latter-day Saints by *revelation*." (*The Tourist's Guide*, published by the Bureau of Information, Temple Block, Salt Lake City, 1916.)

The Mormon "revelation": "I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20, 12: 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works.'

"You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book, which was the book of life, is the record which is kept in heaven, the principles agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previously to my leaving my place— that in all your recordings it may be recorded in heaven.

"Now the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall

your dead be judged according to their own works, *whether they themselves have attended to the ordinances in their own 'propria persona' or by the means of their own agents*, according to the ordinances which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead. . . .

"Now the great and grand secret of the whole matter, and the 'summum bonum' of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

"Herein is glory and honor, immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness to the dead.

"Consequently the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath, where the living are wont to assemble, to show forth the living and the dead; and that all things may have their likeness, and that they may accord one with another, that which is earthly conforming to that which is heavenly, as Paul hath declared, 1 Corinthians 15, 46. 47, and 48. . . .

"And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consist in the keys of knowledge.

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining

to our salvation. *For their salvation is necessary and essential to our salvation*, as Paul says concerning the fathers ‘that they without us cannot be made perfect,’ neither can we without our dead be made perfect.

“And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15, 29: ‘Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they, then, baptized for the dead?’ ”¹⁾

Dr. James E. Talmage, one of the twelve apostles of the Mormon Church and one of the most prominent and able expounders of Mormonism, presents this line of argument: “Christ’s atoning sacrifice was offered, not alone for the few who lived upon the earth while He was in the flesh, nor for those who were to be born in mortality after His death, but for all inhabitants of earth then past, present, and future.”²⁾

“Of the multitude of human beings who have existed on the earth, but few have heard, and fewer have obeyed, the law of the Gospel. In the course of the world’s history there have been long periods of spiritual darkness, when the Gospel was not preached upon the earth; when there was no authorized representative of the Lord officiating in the saving ordinances of the kingdom. . . . It may very properly be asked, What provisions are made in the economy of God for the eventual salvation of those who have thus neglected the requirements of the Word, and for those who have never heard the Gospel tidings?

“According to certain dogmas that have prevailed among many so-called Christian sects during the obscurity of the spiritual night, and which are yet zealously promulgated, never-ending punishment or interminable bliss, unchanging in kind or degree, shall be the lot of every soul; the award being made according to the condition of the spirit at the time of bodily death; a life of sin being thus entirely nullified by a death-bed

1) Joseph Smith, in *Doctrines and Covenants*, p. 452 sqq.

2) *Articles of Faith*, p. 148.

repentance; and an honorable career, if unmarked by ceremonies of the established sect, being followed by the tortures of hell without hope of relief. Such a belief must rank with the dread heresy which proclaims the condemnation of innocent babes, who have not been sprinkled by man's assumed authority.

"It is blasphemous to thus attribute caprice and vindictiveness to the Divine nature. In the justice of God no soul shall be condemned under any law which has not been made known unto him. . . . No soul will be kept in prison or continued in torment beyond the time requisite to work the needed reformation and to vindicate justice, for which ends alone punishment is imposed."³⁾

Apostle Talmage then tries to prove that the Gospel must be proclaimed in the spirit-world, and continues: "If it was deemed proper and just that the Gospel be carried to the spirits who were disobedient in the days of Noah, is it not reasonable to conclude that like opportunities shall be placed within the reach of others who have rejected the Word at different times? For the same spirit of neglect and disobedience that characterized the time of Noah has ever existed. And further, if, in the plan of God, provisions be made for the redemption of the wilfully disobedient, of those who actually spurn the truth, can we believe that the still greater multitudes of spirits who have never heard the Gospel are to be left in punishment eternally? No; God has decreed that even the heathen nations, and those that knew no law, shall be redeemed. . . . Upon all who reject the Word of God in this life shall fall the penalties provided for such acts; but after the debt has been paid, the prison-doors shall be opened, and the spirits once confined in suffering, now chastened and clean, shall come forth to partake of the glory provided for their class."⁴⁾

"The redemption of the dead will be effected in strict accordance with the law of God, which was written in justice and framed in mercy. . . . And, as Baptism is essential to the

3) *Art. of Faith*, p. 149.

4) *Art. of Faith*, p. 151.

salvation of the living, it is likewise indispensable to the redemption of the dead.”⁵⁾

“As the children learn that without the aid of their progenitors they cannot attain perfection, assuredly will their hearts be opened, their faith will be kindled, and good works will be attempted for the redemption of the dead; and the departed, learning from the ministers of the Gospel laboring among them *that they must depend upon their children as vicarious saviors*, will seek to sustain their still mortal representatives with faith and prayer for the perfecting of those labors of love. . . . And thus, in the mercy of God, His erring, mortal children, who have taken upon themselves the name of Christ on earth, *may become, in a limited sphere, each a savior in the house of his fathers, and that, too, by vicarious labor and sacrifice*, rendered in humility, and, as represented in the baptismal ordinance, typical of death, burial, and resurrection of the Redeemer.”⁶⁾

The 15th chapter of 1 Corinthians presents St. Paul’s doctrine of the resurrection. In verses 1—11 St. Paul states the evidence of Christ’s resurrection; in verses 12—19 the resurrection of Christ is shown to be the foundation of our faith in the general resurrection; in verses 20—28 Paul shows some results to be deduced from Christ’s resurrection; in verses 29—34 St. Paul makes it a point to demonstrate that the life of the believer is an argument for the resurrection; in verses 35—49 he gives analogies helpful for understanding the subject; in verses 50—58 he concludes with a general exhortation.

In v. 29 the apostle’s argument is: “If there be no resurrection, why are some, then, baptized for the dead?” But what is this baptism for the dead? It is necessary that this should be known, in order that the apostle’s argument may be understood. Is it an argument *ad hominem* or *ad rem*? It is not agreed what is meant by baptism, whether it is to be taken

5) *Art. of Faith*, p. 152.

6) *Art. of Faith*, p. 155.

in a proper or in a figurative sense, and, if in a proper sense, whether it is to be understood of Christian baptism, properly so called, or some other ablution. And as little is it agreed who are the *οἱ νεκροὶ*, or in what sense the preposition *ἐπέρ* is to be taken.

1. Some believe *οἱ νεκροὶ* to mean *the Savior Himself*. Their argument, then, would read: Why are persons baptized in the name of a dead Savior, a Savior who remains among the dead, if the dead rise not? Why believe in the Savior as the Redeemer, and in His statement that He would be raised from the dead, if the dead rise not? This interpretation has found few supporters, because it is an instance perfectly singular for *οἱ νεκροὶ* to mean no more than one dead person, and would be a signification which the words have nowhere else. And if "the dead" refers to the Savior Christ, who are the *οἱ βαπτιζόμενοι*?

2. Another class of exegetes thinks this passage refers to the *martyrs*: Why do they suffer martyrdom for their religion? Why suffer for a lie as though it were a truth? Why should the martyrs court so stern a fate if Christianity were a deception? This is sometimes called the "baptism of blood," by the ancients and by the Savior Himself, baptism indefinitely, Matt. 20, 22; Luke 12, 50; Mark 10, 38. Godet is inclined to accept this interpretation. But in what sense can those who die martyrs for their religion be said to be baptized (*i. e.*, die martyrs) for the dead?

3. Others hold it to mean baptizing *over the dead*, which was a custom, they tell us, that early obtained. The Greek expositors regard the words "the dead" as equivalent to "the resurrection of the dead" and the baptism as a manifestation of the belief in the doctrine of the resurrection. This sense seems to be pertinent to the apostle's argument, but it does not appear from patristic writings that any such practise was in use at the apostle's time.

4. Some understand the phrase of those who have been baptized *for the sake, or on occasion, of the martyrs*, that is,

the constancy with which they died for their religion and for their hope in a resurrection of the dead might induce others to become Christians. Some, doubtless, were converted to Christianity by observing this, and it would have been a vain thing for persons to have become Christians upon this motive, if the martyrs, by losing their lives for their belief, passed into nothingness, and were to live no more. But, we might retort, the Church at Corinth had not, in all probability, suffered much persecution at this time, or had seen many instances of martyrdom among them, nor had many converts been made by observing the constancy and firmness of the supposed martyrs. Besides, *οἱ νεκροὶ* seems to be too general an expression to mean only the *martyred* dead. Furthermore, the argument of Matthew Henry,⁷⁾ "to suppose the *οἱ νεκροὶ* to mean some among the Corinthians who had been taken off by the hand of God," and using 1 Cor. 11, 30 as a proof-text, is quite unwarranted. We have no record of any kind that these persecutions "terrified" some persons into Christianity. The opposite would seem to be more nearly correct.

5. Calvin, Flacius, Estius, and others interpret the Greek *ὑπὲρ τῶν νεκρῶν* in the passage to mean "when about to die," "on their death bed." According to Bueehner,⁸⁾ Cleppenburg and Schroeckh are inclined to the same view. Epiphanius maintains that *νεκροὶ* is to be translated by "mortally ill" persons, whose baptism was expedited by sprinkling water upon them on their death bed, instead of immersing them in the usual way; the rite is known under the name of "baptismus clinicus, lectinalis."⁹⁾ This interpretation, however, would very easily lead to an *ex opere operato* theory, and seems to resemble the idea of "extreme unction" too much to be Biblical, although we know from ecclesiastical history that there was a tendency to postpone baptism as a rite which was supposed to work as a charm, or because they feared they might break the baptismal covenant before death.

7) *in loco.*

8) *Handkonkordans, sub "Taufe."*

9) *Popular and Critical Bible Encyclopedia*, I, 229.

6. Another ingenious interpretation refers *διπέρ τῶν νεκρῶν* to the imminent danger of violent death at the hands of unbelieving persecutors incurred by those making a public confession of their faith in baptism. "What is the use of incurring such danger if there is to be no resurrection?"

7. Origen, Luther, Chemnitz, and John Gerhard interpret the words as relating to baptism *over the graves* of the members of the Christian community, a favorite *rendezvous* of the early Christians. Origen explained the passage to mean that some Christians were baptized over the sepulchers or tombs of the martyrs to exhibit their willingness to follow them, to die for Christ's sake, because they had a sure hope of a resurrection unto eternal life who were baptized for unbaptized deceased.¹⁰⁾ Luther says that, in order to strengthen their faith in the resurrection, the Christians baptized over the tombs of the dead. But the custom alluded to dates back from a much later period.¹¹⁾

8. Chrysostom's notion was that "for the dead" meant "*for our mortal bodies*," such as have the germ of death inherent in them, or that men, while living, were gradually dying. Tertullian rendered the Greek word *διπέρ* in the sense of "on account of" and *νεκροῖ* by "dead bodies," they themselves, the baptized, as dead persons.

9. Le Clerc and others imagine the words to mean that the living were baptized "*to supply the vacancies left by the dead*," and thus to convey the idea "conversion of the soul by the Spirit of God." Dr. David Thomas writes: "By those who were 'baptized for the dead' I understand those who from pagan darkness were converted by the Gospel, and were admitted into the visible Church, there to fill up the place of those who by martyrdom or otherwise had been called away by death. The new convert then took the place of the departed saint. Thus conversions in the Church replenish the loss caused by death. No sooner is one Christian removed from his station than another is raised up by God to supply

10) Buechner, *sub "Taufe,"* in *Handkonkordanz.*

11) *Popular and Critical Bible Encyclopedia*, I, 229.

the loss. Since the apostolic day, what myriads of able preachers, evangelists, theologians, reformers, and distinguished saints have passed away! Still the Church goes on, and their places are all occupied. As Joshua succeeded Moses; Elisha, Elijah; Eleazar, Aaron; so one man is ever raised up in the Church to take the place of another.”¹²⁾ Indeed, a beautiful thought, but a strained exegesis.

10. The meaning of the clause, “Else what shall they do which are baptized for the dead?” is obvious, namely, that among the many strange opinions and practises which had then prevailed was one which was entirely unwarranted, but which St. Paul does not here stop to examine—*of persons getting themselves baptized, as it were, by proxy for others who had died.* It is probable that some of the deaths alluded to in 1 Cor. 11, 30 had happened to persons who had been cut off before they were actually baptized; and their friends had, as it were, gone through the rite in their stead, in the hope of extending to them some of its benefits. This is the Mormon view-point.

Objection is made to the literal interpretation on the ground that Paul would not have referred to such a superstitious practise with even a tacit approval, and that the practise is in sheer contradiction to Paul’s doctrine of justification and Baptism. We agree that this practise of baptizing by proxy is contrary to Paul’s teaching of salvation by faith, but that need not prevent St. Paul from referring to this absurd practise in his general argumentation. Hence, it is argued that Paul could not possibly sanction such a practise without reprobation; but that is an *a priori* assumption not warranted by St. Paul’s methods (see 1 Cor. 10, 8; 11, 6). He always confines his attention to the question immediately before him, and his present object is merely to urge a passing *argumentum ad hominem.* In the words of St. Paul we discover no opinion of his own concerning the justice or injustice of the rite; it

12) *Pulpit Commentary*, 1 Cor., p. 497.

is, we might say, brought in as an argument *ex concessu* in favor of the object which he pursues through the whole chapter: the proofs for the resurrection of the dead, in particular, an argument that the life of the believers should strongly influence the belief of a person in the resurrection. However much may be objected against the literal interpretation, it is by far more reasonable than the other explanations, and such scholars as Meyer, Alford, Ellicott, Heinrici, De Wette, Neander, Stanley, and Schaff adopt this view.

There is nothing at all surprising in the existence of such an abuse in the medley of wild opinions and wild practices observable in this disorganized church. The Corinthian community was certainly of a mixed character, consisting of individuals of various views, ways of thinking, and different stages of education, so that there might still have existed a small number among them capable of such absurdities. It is doubtful if this custom of posthumous baptism by proxy was ever widely prevalent, and it seems soon to have died out in the Church. And the disuse of this vicarious baptism among orthodox Christians may have been due to the discouragement of it by St. Paul when he went to Corinth, and "set in order" (1 Cor. 11, 34) various erroneous customs.

From patristic literature we infer that baptism by substitution had lingered among, and had been kept alive by, the Corinthians (Epiph., *Haer.*, XXVIII, 7), Marcionites (Tertullian, *De Resurrect.*, 48; *Adv. Marc.*, V, 10; cf. also Chrysostom, *Hom. X on 1 Cor.*), Montanists, and other smaller sects towards the end of the fourth century, a period when the confused views of the Church as to the relations of the external to the spiritual might easily have favored that erroneous custom. Chrysostom tells us further that the proxy who was to be baptized used to be concealed under the bier of the dead man, who was supposed to answer in his name that he desired to be baptized.

How perfectly natural the custom of posthumous baptism by proxy was may be seen from the fact that among the Jews

also a man dying under ceremonial pollution was cleansed by proxy.

The sixth canon of the Synod of Hippo, in 393, forbade the practise of this proxy-baptism.¹³⁾

And what shall we answer when Mormons present the teaching that "the living may be baptized for the dead"? It is clear Bible-teaching that those who have departed this life as unbelievers and impenitent have no second opportunity granted them for repentance. The words of Christ plainly state this. Else what did Jesus mean when He related the parable of the rich man and Lazarus? What did He mean when He commissioned His disciples to baptize all nations and stated: He that *believeth* and is baptized shall be *saved*; but he that *believeth not* shall be *damned*? Furthermore, every Bible student knows that the language in 1 Pet. 3, 18—20 cannot be construed to mean that the *Gospel* was and will be preached to the "spirits in prison." And, pray, where is baptism for the dead *sanctioned*, much less *taught*, in Scripture? Ecclesiastical history proves that it was a *doctrine* in a *given* section of the early Christian Church, but the Scriptures nowhere enjoin this practise upon us; and if it were essential, why do the Sacred Writings fail to make it obligatory? Baptism for the dead is unreasonable and unscriptural, because it would, if enjoined, contradict Christ; and this would be the first and only instance where Paul contradicts himself.

We cannot at this time enter upon an examination of the claims of Joseph Smith relative to the authenticity of his "revelations." We have "Moses and the prophets"; let us hear them. We fail to see from Scripture that it is obligatory to teach a "baptism for the dead."¹⁴⁾

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13) Schaff-Herzog, *Encyclopedia of Religious Knowledge*, Vol. I.

14) We publish this study mainly for the information it contains on attempted interpretations of 1 Cor. 15, 29. We hold, however, that Luther's explanation is preferable to all others, not only because it is within the meaning of the Greek *έπιεις*, but also because it lays due stress on the con-

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

THE THIRD ARTICLE.

(Continued.)

OF ETERNAL LIFE.

Matt. 24, 13: *But he that shall endure unto the end, the same shall be saved.*

Christ had spoken of the terrible dangers threatening the Christians in the last times. Among other things He had told His disciples of severe persecutions that were to come upon them because of their faith in Him; of the rise of false prophets disseminating soul-destroying errors; of the multiplication of iniquity and the waxing cold of the love of many

text. Luther says: "He adds somewhat to the term 'baptize,' viz., 'for the dead.' This has been interpreted in accordance with the Latin rendering 'pro mortuis' to mean that they were baptized in the place of the dead, that is, of the unbelievers in heathendom, hence, that they were baptized twice, once for themselves, the second time for their friends. But this is no interpretation at all. For Peter says, Acts 2, 38: 'Repent, and be baptized, every one of you, in the name of Jesus Christ,' etc. Being baptized in the place of another is an unwarranted procedure, even as each must repent, believe, and profess his faith for himself. Hence I adhere to the opinion of the old Greek teachers, which I have indicated in a marginal note, thus: In the days of Paul this article of the resurrection was unknown to the heathen and seemed an unheard-of doctrine to the most learned men of Greece, although they went so far as to fancy that the soul after quitting would continue to live, without arriving at any certain conclusions in this matter; but they were entirely ignorant of the fact that the entire man will rise again, and soul and body will be reunited. For this reason it seemed hard to them to believe the preaching of the apostles, and those who did believe had to suffer much ridicule. Accordingly, to strengthen the faith of people in this article, they had themselves baptized among the graves for a sure sign that they firmly believed the dead who lay buried there, and over whose graves they were being baptized, would rise again. They believed the resurrection so firmly that they pointed their finger, as it were, at the graves that were to open. We might likewise administer baptism publicly in a graveyard or common burial-ground. There is a legend, too, that the church at Aquileja used to recite the words

in consequence thereof. Hereto He annexes the solemn warning: "*But he that shall endure unto the end, the same shall be saved.*" "*The same,*" *οὗτος*, reverts to the pronoun "he" of the main clause, stressing the truth that *he, and he only, and no other*, shall be saved. Steadfastness in faith *unto the end* is inculcated in the text. Similar exhortations abound in the Scriptures, *e. g.*, Rev. 2, 10: "*Be thou faithful unto death, and I will give thee a crown of life.*"

What did it avail Lot's wife to leave Sodom? She looked back, and was turned into a pillar of salt. It availed Judas nothing to have been at one time a disciple of the Lord. He did not watch and pray, avarice took possession of his heart, he betrayed his Master, and "*went to his place.*" Demas, an associate of Paul, became a backslider. Paul mournfully writes of him: "*Demas hath forsaken me, having loved this present world.*" — From such fate preserve us, heavenly Father!

Per contra. Paul at the end of his life exultingly exclaims: "*I have fought a good fight; I have finished my course, I have kept the faith.*" Stephen, the martyr, endured to the end, dying, amidst a hail of stones, with the prayer on his lips: "*Lord Jesus, receive my spirit.*"

in the Article thus: '*I believe the resurrection of this flesh.*' This was done, no doubt, for the purpose of clearly and properly teaching and professing the article of the resurrection of the flesh. The blessed apostles and fathers used to observe this custom in order to inculcate this article both by words and symbolical acts, because this teaching was still new, just as we must teach our rude youths and drive home our teaching by ceremonies and external acts, in order that they must grasp it with their hands, so to speak, and be less inclined to doubt; otherwise they will readily forget it and lose it out of their hearts. Thus they used to baptize persons among the grave-diggers, as if to say: *I am having myself baptized here, as a witness to my faith that the dead who are lying here will all rise, and that I decline the belief that only spooks shall appear here, or that other bodies than those that were buried will rise.* I believe that the very Paul and Peter who died and were buried, or, to speak with the Creed, this flesh which is now seen standing here, going there, being buried here, will arise. Just as the very same Christ who was born of Mary was nailed to the cross, truly rose, and not another; for He shows His disciples the prints in His hands and His side." (§. 1196 f.) D.

Let us pray: Heavenly Father, grant that we may serve Thee with steadfast faith, and continue in the confession of Thy name *unto our end*, through Jesus Christ, Thy beloved Son, our Lord. Amen.

Eph. 1, 3—6: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having pre-destinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.*

Eph. 1, 3—6 and Rom. 8, 28—30 are universally recognized as the principal seats of the doctrine of Election. They are placed here at the conclusion of the Third Article to teach the comforting truth that a believer can and should be sure of his final salvation.

Let us briefly analyze Eph. 1, 3—6. We have, 1. an *exhortation* to praise God: “Blessed be the God and Father of our Lord Jesus Christ”; 2. the *reason* therefor: “who hath blessed us with all spiritual blessings in heavenly places in Christ”; 3. the *source* of these blessings—election: “according as He hath chosen us in Him before the foundation of the world”; 4. the *purpose* and *aim* of election: “that we should be holy and without blame before Him in love: having pre-destinated us unto the adoption of children by Jesus Christ to Himself”; 5. the *motive* of election: “according to the good pleasure of His will, to the praise of the glory of His grace.”

Now we are ready for a more detailed explanation of the text. “*Blessed be the God and Father of our Lord Jesus Christ.*” At first sight the word “blessed” in this connection: “Blessed be God” may seem peculiar to English readers; but familiarity with New Testament diction teaches them to interpret it by “praised.” This is correct. The Greek word *εὐλογεῖν*, with God as its object, means: to praise God. So we

render the phrase: "*Praised be God.*" In what respect God is to be praised is indicated by the addition: Praised be "the God and Father of our Lord Jesus Christ." God, as the *Father* of our Lord Jesus Christ, is the God who has sent His Son into the world for our salvation. The God who did this, this *gracious* God, is to be praised. Paul addresses these words to Christians, who joyously confess: "*I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord,* who has redeemed me," etc. By faith in Him, the Redeemer, He has become "*our Lord Jesus Christ,*" and God has become our Father. Paul praises God for the riches of His grace; not only he, however, is to do this, but all the Ephesian Christians, as is clearly indicated by the use of the pronouns "us" and "we" going through the whole paragraph, and with the Ephesian Christians all believers everywhere should unite in praising God. The reason why we should praise God, the apostle puts thus: "*Praised be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.*" Which are such "spiritual blessings"? If we run our eye along the following context, we immediately perceive that amongst them are: "the adoption of children," "the redemption through His [Christ's] blood, the forgiveness of sins," *et al.* Now, in time, we Christians possess "*all spiritual blessings.*" Our present blissful state of faith is thus briefly outlined. And to show us whence these "spiritual blessings" were bestowed the apostle says: they are "*spiritual blessings in heavenly places,*" *i. e., in what is heavenly:* not from the earth did they come, but from heaven. And these spiritual blessings — *all of them* — are given us *in Christ.* By Him they were merited; by Him they are mediated (vv. 6, 13, 20, *et al.*). No spiritual blessings without Christ! No praise of God for gracious gifts possible without Christ!

Having thus stated the reason that should impel us to unite with him in eulogy of God's grace, the apostle traces

these spiritual blessings to their source and begins to enumerate them. "Praised be God—who blessed us—in Christ, *according* ($\chiαθός$) as He hath chosen us in Him [in Christ] before the foundation of the world." "He hath blessed us with all spiritual blessings *in Christ*—these we possess now, here in time—*according as* He hath chosen us in Christ before the foundation of the world." The choice in Christ precedes the blessings in Christ. The choice in Christ dates back to *all eternity*; the blessings in Christ we receive *in time*. Clearly, the nexus of these two statements is this: Since God has chosen us in Christ before the foundation of the world, we now are blessed with all spiritual blessings. The former is the cause; the latter the effect. This decree of God, His eternal election, has been made manifest in us in the very blessings we now enjoy. Now as to the statement itself: "He hath chosen us in Him," *i. e.*, in Christ. "He hath chosen," $\varepsilon\xi\varepsilon\lambda\varepsilon\xi\alpha\tauο$, from $\varepsilon\xi\lambda\varepsilon\gamma\mu\alpha$, in the medial form, means: *to single out for one's self, to choose to make one's own*; and the prefix $\varepsilon\xi$, ε x, indicates the choosing of some objects *from*, or *out of*, a number; it refers to the *massa perdita* out of ($\varepsilon\xi$) which the elect have been taken. The object of the verb "chosen" is "us." Paul speaks of himself and the Ephesian Christians when he says: "He hath chosen *us*." These same people he had designated in v. 1 as "the saints which are at Ephesus," the faithful in Christ Jesus." These Christians are to consider themselves the chosen of God: "He hath chosen *us*."—As he had just said: "He hath blessed us *in Christ*," so he now says: "He hath chosen us *in Christ*." Thus it is patent that before the foundation of the world, the decree of redemption was prior to the decree of election, for the decree of election is *based* on the decree of redemption: "He hath chosen us *in Christ!*" Election is founded on Christ, the foreordained Redeemer of the world. Hence it is an election of *grace*, as the apostle subsequently states, and as we read *expressis verbis* in Rom. 11, 5.

Says Dr. Graebner (THEOL. QUART., Vol. V, p. 31): "This, then, was the order of the divine decrees of redemption and of predestination. Hav-

ing foreseen the fall of man, which He had not purposed and decreed. God foreordained Christ before the foundation of the world, 1 Pet. 1, 20; Act 2, 23; 4, 28, to be the Redeemer of the fallen race. Then, in Christ, the Prophet, Priest, and King, in consideration of His ordained work for man's salvation, and in every way determined by Christ, God furthermore, also πρὸ καταβοῆσ κόσμον, chose unto Himself by another eternal decree, an election of grace in Christ Jesus, all those who in time, as a chosen generation, a royal priesthood, a holy nation, a peculiar people, show forth the praises of Him who has called them out of darkness unto His marvelous light. (1 Pet. 2, 9.) It is a perversion of this order and of the nature of these decrees when Calvinists teach an absolute decree of election, not in every or any way determined by Christ, and a subsequent decree of redemption conceived as a measure for the execution of the decree of election and restricted to the elect. In this as in other points of doctrine the difference between Calvinism and Lutheranism is fundamental. They differ in their material principles. In Calvinism the cardinal and ruling doctrine, the doctrine which forms the base of all other doctrines, the central doctrine from which all other doctrines radiate, and to which they all converge, is the doctrine of the sovereign majesty of God. In Lutheran theology, the theology of St. Paul and all the Scriptures, the center is Christ, our Righteousness, to whom all the prophets give witness, that through His name, whosoever believeth in Him, shall receive remission of sins. (Acts 10, 43.)

"On the other hand, Lutheran theology with St. Paul also excludes all manner of synergism. While its *Soli Deo Gloria!* is not chiefly and primarily a praise of the sovereign majesty of God, but a praise of God's grace in Christ Jesus, and its *sola gratia* is nowhere a grace of God without Christ, it also emphasizes the *Soli* and *Sola*, and rejects everything which would in any way or measure make man a determining factor in his salvation. This applies also to the doctrine of election and predestination. It was not our holiness or anything in our conduct which determined God in His election of grace. The nexus of cause and effect is not such as to place the cause in us and the effect in God, but the reverse."

The text proceeds: "He hath chosen us in Him before the foundation of the world, *that we should be holy and without blame before Him.*" The "that" clause, in Greek, the infinitive: εἵλει ἡμᾶς ἀγίους κτλ., states the purpose for which God has chosen us. When God in eternity chose us to be His own, He did it with the purpose that by virtue of this choice, this election, we, in time, "should be holy and blameless before Him." Our "being holy and blameless before Him" is an outflow of election. In time God wrought faith in our hearts through the Gospel, faith in Christ. By faith in Christ we are

"holy and blameless before Him." (Eph. 5, 26, 27.) Thus God's election in eternity was realized in time.

There is a question about the phrase "in love." Does it go with v. 4, or does it modify the verb "predestinated" in v. 5, so as to make it read: "*in love having predestinated us unto the adoption of children by Jesus Christ*"? Dr. Graebner answers the question thus: "The phrase, *ἐν ἀγάπῃ*, is, in the English Bible, connected with the preceding verse. This connection is based upon the supposition that the holiness and blamelessness spoken of in v. 4 is a Christian's walk in newness of life, sanctification, the fruit of faith which worketh by love. (Gal. 5, 6.) Remembering, however, that the keynote of the entire context is a eulogy of the goodness of God, who has blessed us with all manner of spiritual blessing, and that the words, *ἀγίους καὶ ἀμάρτιους χατενάπιον αὐτοῦ*, would seem to refer to the holiness and blamelessness of justification rather than to sanctification, the mention of *our* love would seem to introduce a notion foreign to, and out of keeping with, the context. For the same reasons, the connection of *ἐν ἀγάπῃ* with *προορίσας* seems in every way preferable. Thus referred, the love here mentioned is the love of God, that everlasting love wherewith He from eternity longed for union and communion with the objects of His holy desire, and which prompted Him to choose them unto Himself, and to predestinate them to eternal bliss and glory." (THEOL. QUART., Vol. V, p. 36.)

"He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him, in love having predestinated us *unto*. *εἰς*, the adoption of children by Jesus Christ to Himself." That says that at the same time when God *chose us*, He also *predestinated us*, *προορίσας ἡμᾶς*, determined beforehand, predestined our status — we should become His children. How? "*By Jesus Christ*." Plainly, faith in Christ is an outflow of election. For "we are all *children of God by faith in Christ Jesus*." (Gal. 3, 26; 4, 4, 5.) To maintain that we are elected in view of faith, *intuitu fidei*, manifestly militates against this *clara Scriptura*:

God “predestinated us *unto the adoption* of children by Jesus Christ.” Since we are predestinated unto the *adoption of children*, we are *ex ipso* predestinated to faith. Clear as this thought is in itself, it becomes still more evident by the addition “*unto Himself*,” which shows the close relation in which we stand to Him: we are His children. In the decree of election faith was *included*, not presupposed. We believe because we are elected.

What moved God to choose us in Christ, and to predestinate us unto the adoption of children? The apostle answers: He did it “*according to, κατά, the good pleasure of His will*” *κατά, according to,* expresses the motive that prompted the act. What moved God to do as He did? “*His will.*” Why did He so will it? Because it was His *good pleasure*. Was there anything in man that God foresaw, and that would make Him inclined to act as He did? No, Paul knows nothing thereof. He did it “*according to the good pleasure of His will.*”

And so the decree of election and predestination redounds “*to the praise of the glory of His grace;*” εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ. An emphatic statement, indeed! Separating the thought into its elements so as to show the emphasis, we might say: it all redounds “to the praise of His grace.”—Thus God’s *love* to us, which in reference to *sinners* manifests itself as *grace*, would already be highly glorified, but in order to emphasize this idea of grace still more, the apostle says: “to the praise of the *glory* of His grace.” It is a glorious grace; but how weak is the thought: “to the praise of His *glorious grace*” when contrasted with the literal rendering of the text: “to the praise of the *glory* of His grace”! The greatness, the richness, of this grace is thus prominently brought to the fore. “He hath chosen us in Christ”—that is grace; “He hath predestinated us unto the adoption of children by Jesus Christ”—that is grace; “He hath blessed us with all spiritual blessings in Christ”—that is grace. The aim of election is to magnify and glorify the riches of His grace toward us miserable sinners, who deserved nothing but punishment.

The apostle proceeds to show the execution of this gracious decree of eternity in time. He continues: “to the praise of the glory of His grace, *wherein He hath made us accepted in the Beloved*,” *i. e.*, in Christ. (Cf. context; also Col. 1, 13; Matt. 3, 17; John 17, 23—26, *et al.*) In the fulness of time God sent forth His Son to redeem mankind. And how great is God’s love for us, since He gave His “*Beloved*” into death for us, that we might *be made accepted in Him*, that God might be able to grant us grace! In the course of man’s life the Gospel of salvation is preached to him, and God carries out His eternal decree of mercy regarding the sinner. We, whom God has called from darkness to light, and thus “*made accepted in Christ*,” shall thereby know that God had from eternity embraced us in His eternal decree of election, and that “He that began the good work in us will also fulfil it unto the day of Jesus Christ.” We, who with the Ephesians are “blessed with all spiritual blessings in Christ,” are thereby to know and confidently to believe that we are numbered among the elect. This is the only way according to Scriptures by which we can ascertain this blessed truth. (1 Thess. 1, 4 ff.; 2 Thess. 2, 13 ff.; Rom. 8, 28 ff.)

We tabulate some of the important truths gained from the passage.

1. There is a decree of election and predestination unto salvation: “He hath chosen us in Him before the foundation of the world.”

2. This decree embraces certain persons: $\xi\kappa\varepsilon\lambda\acute{\varepsilon}\xi\alpha\tau\circ$ = “He hath chosen out of to Himself.” An election of *all* is a contradiction in itself. “He hath chosen *us*.”

3. There are but two causes of election: 1. *God’s grace*; His “good pleasure”: “to the praise of the glory of His grace.” 2. *Christ’s merit*: “He hath chosen us *in Him*”; “He hath made us accepted in the *Beloved*.”

4. Logically considered, the decree of redemption is prior to the decree of election: “He hath chosen us *in Christ*.”

5. In the decree of election and predestination the *faith* of the elect is not presupposed, but it is *included*: "He predestinated us *unto, εἰς*, the adoption of children by Jesus Christ." Faith flows out of election as its source.—In fact, all spiritual blessings bestowed upon the Christians in time flow out of their election in eternity as their cause. This is evident from the entire text and its context: He "hath blessed us with all spiritual blessings in heavenly places in Christ—*according as* He hath chosen us in Him."

6. All Christians are to consider themselves the elect of God. From the fact that the Ephesian Christians had been blessed in time with all spiritual blessings, they should know: God has chosen you before the foundation of the world. So we. We possess the *result*; we know the *cause*.

7. The blessings of the eternal election rest on an immovable foundation: God's grace in Christ. What great *comfort* for the Christians! This doctrine—which is Gospel throughout—is one for which Christians should feel impelled to unite with the apostle in thanksgiving: "*Praised be God and the Father of our Lord Jesus Christ,*" etc.

Is there a predestination unto death? No. This *sedes doctrinae* of election knows nothing thereof, neither does any other passage of Scripture teach it. Calvin's "*horribile decreta*," thank God, has no foundation in Scripture. It is a *figment of reason*.

Is synergism Scriptural, according to which God, foreseeing man's faith, man's good conduct towards grace, elected him? No. This text knows nothing thereof, neither do other texts treating of this matter. On the contrary, this text teaches that faith is an outflow of election. Because we are elected, we believe. (Cf. 2 Tim. 1, 9; John 15, 16; Rom. 8, 28—30.)

Are there mysteries in this doctrine? Yes. What are we to do in view of them? We are to take our reason captive under the obedience of Christ, and wait for a solution of the

mysteries in the school of theology up above. Meanwhile, while wandering in this vale of tears, we are to offer God thanks for His great mercy toward us, saying: "Praised be the God and Father of our Lord Jesus Christ," etc.

Springfield, Ill.

LOUIS WESSEL.

(To be continued.)

FOUR CONFESSIONS OF THE ANCIENT WALLENSIAN CHURCH.

IV. THE CONFESSION PRESENTED BY THE FRENCH WALDENSIANS, OR VAUDOIS, TO THE FRENCH KING 1542 BY CARDINAL SADOLET.

(Cf. G. Faber, *History and Theology of Ancient Waldenses and Albigenses*; 1838, London, pp. 433—445.)

"We all believe and confess that the Holy Scripture, as contained in the Old and New Testaments, was written by divine inspiration.

"From the teaching of the same Scripture we confess and believe that there is one God, the Father, the Son, and the Holy Ghost, distinct in three Persons, and subsisting in one spiritual and eternal essence; who by His mighty power and infinite goodness originally created and still preserves all things.

"We hold it for certain that the Son of God came into this world, and voluntarily submitted to be clothed in human flesh; on which thing alone the mystery of the Christian religion is constituted; for in that name our whole hope and faith rests, upon Jesus Christ, the Son of God, our Lord, the admirable God, the Author of eternal life, the sole Savior and Justifier and Interpreter and Patron of mankind, and the sole Sacrificer also, whence there is no need of a successive sacrifice. We hold it for certain that He is truly God and truly man.

"We believe and confess that our Lord Jesus Christ was

conceived of the Holy Ghost without the intervention of a man as the angel announced before His conception, in order that He, whose procreation ought to be free from all sin, might be born holy and upright.

"We believe and confess that Jesus Christ, without any taint of original sin, was born in Bethlehem of the Virgin Mary, and that He assumed a body like unto our bodies in all things, sin only excepted, to which He could not be obnoxious."

"We believe and confess that Jesus Christ suffered under Pontius Pilate, was crucified, dead, and buried for our sins and that He alone is the Paschal Lamb, offered as a victim that He might snatch us from the jaws of the devil."

"We believe and confess that He descended into hell."

"We believe and confess that our Lord Jesus Christ rose again on the third day from the dead for our justification."

"We believe and confess that our Lord Jesus Christ, forty days after His resurrection, ascended to heaven, and withdrew His bodily presence from these lower regions."

"We believe and confess that He sits at the right hand of God, the Father Almighty."

"We believe that Jesus Christ will come to judge the quick and the dead at the last Day of Judgment."

"We believe and confess that the Holy Ghost is the third person, of the same essence with the Father and the Son, proceeding from the same Father and Son, and equal to each of them."

"We believe and confess that there is one holy Catholic Church, which is the congregation and assembly of all true believers, faithful, and elect of God, who have been from the beginning of the world, and shall be to the end; of which Church Jesus Christ is the Head."

"We believe and confess that there is a free remission of sins, proceeding from the mercy and goodness of our Lord Christ; who died once for our sins, the Just for the unjust; who took away our sins in His own body upon the cross; who

is our Advocate with God, the price of our reconciliation; whose blood cleanses our consciences from dead works that we should serve the living God; who alone made satisfaction for the faithful, so that their sins are not imputed to them as to the unbelieving and the reprobate.

"We believe that there is a resurrection of the flesh of the blessed of God to possess the kingdom of heaven forever, as also a resurrection of the cursed of God to perpetual fire and torment.— We believe also that the souls are immortal, but that the souls of the faithful, as soon as they migrate from the body, pass immediately to the glory of heaven; and that the souls of the unbelieving and the reprobate, as soon as they depart from the bodies, pass to the torments of hell until the Day of Judgment and the resurrection of the flesh, that so, both body and soul, they may be eternally tormented in the gehenna of inextinguishable fire.

"We believe that eternal life is offered to us by the grace of God through Christ, who is truly our Life, and who endured death that the faithful might become heirs of eternal life.

"We believe and confess that our Lord Jesus Christ, having abolished circumcision, instituted Baptism, through which we are received into the Church of the people of God.— This outward baptism means to us another inward baptism, namely, the grace of God, which cannot be seen with the eyes.— The apostles and other ministers of the Church baptize, using the Word of God in order to make it a Sacrament, and give only the visible sign; but the Lord Jesus Christ, the Chief Shepherd, alone gives the increase, and causes that we may receive the things signified.— They greatly err who deny Baptism to the children of Christianity.

"We believe and confess that our Lord Jesus Christ afterward ordained the Sacrament of the Supper, which is the giving of thanks and the remembrance of the death and passion of Jesus Christ, rightly celebrated in the assembly of God's people. There the bread and the wine are distributed and

taken as visible signs and representations of holy things: that is to say, of the body and blood of Jesus Christ offered upon the cross for the remission of our sins and for the reconciliation of mankind with God. Whosoever believeth that Jesus Christ delivered His body and shed His blood for the remission of sins, he eats the flesh and drinks the blood of Christ, the Lord, and becomes a partaker of both, considering the agreement of those things which are subjected to the eyes, and of the food by which the body is sustained, with those things which are not seen and are spiritual food. For as the body in this life is strengthened with bread, and as wine recreates the man, so, likewise, the body of Jesus Christ, delivered unto death, and His blood, shed for us, nourish and confirm and refresh the sad and afflicted soul. But let not any one imagine that the visible sign is so conjoined and conglutinated with the invisible thing signified as to be incapable of separation, inasmuch that the one cannot be received without the other; for Judas indeed received the sign, but the thing signified he did not receive, nor was he ever made a partaker of the body and blood of Christ. — The opinion of some, therefore, is not to be received who believe that the true and natural body of Christ, His flesh and His bones, exist and lie hid in that bread of that Supper, or that any transmutation of the one into the other is effected. For this opinion is repugnant to the Word of God and contrary to the articles of our faith in which it is clearly set forth that Christ ascended into heaven, and sitteth at the right hand of God, the Father Almighty, whence also He will come to judge the quick and the dead. But the Lord Jesus Christ is present in the Sacrament of the Supper by the power and virtue and presence of His Spirit in the hearts of His elect and faithful. — They also who affirm that in the Supper the body of Christ is eaten corporally do err; it is the Spirit who quickeneth. Therefore the truly faithful of Jesus Christ eat His flesh and drink His blood spiritually in their hearts.

"We believe and confess that the sincere worship of God

consists in obedience to His will and in the use of all our diligence to attain to it. The end of the commandment is to obey God in true charity from a pure and upright heart, and a good conscience and faith without dissimulation.

"We confess that the knowledge of our sin comes from an understanding of the Law, which points out to us our own imbecility, so that no mortal can perfectly fulfil it, for all men are sinners.

"We confess that good works, which God has prepared that we should walk in them, and which God has propounded in His Word, ought to be done and studiously accomplished, not, indeed, through hope of meriting anything at God's hand, or through fear of eternal perdition, but for that duty and love which we ought to bear to our common Father.

"We believe and confess that, agreeably to the divine commandments, we must in all things preserve sobriety and continence; also, that fasting is enjoined to us in Scripture, which consists in the affliction and humiliation of the body, though not for the mere purpose of afflicting the flesh, but for the purpose of making us more lively and more fit for prayer.

"We confess that in the Old Testament certain foods are prohibited, but that, through Christ, the free use of them is granted to Christians.

"We confess that kings, princes, and magistrates are persons constituted of God in order to bear the sword for the defense of the good and for the punishment of the bad. Obedience, therefore, is due to them not only for wrath's sake, but also for conscience' sake.

"We confess that ministers and pastors of the Church ought to be an example to the flock and to the faithful in discourse, conversation, charity, faith, and chastity, being pre-eminent in preaching the Word of God and in persevering in sincere doctrine. But covetous pastors, who for the sake of base gain, under pretext of God's worship, introduce false doctrine; who profane the temple of God, making it a den of thieves;

who profess themselves able, for money, to redeem souls out of purgatory, as they speak; who sell bad works: these impostors, sacrilegers, and idolaters ought, by the authority of kings and magistrates, to be removed from their degree, and in their place others ought to be substituted."

REMARKS.

According to Claude Seyssel, Archbishop of Turin, about the year 1500 the Vallenses in their settlements in Piedmont and in those settlements geographically comprehended in the limits of the Archbishop's diocese profess:

"No authoritative rule of faith save the Bible; and we reject all glosses of popish doctors.

"The Church of Rome to be the Babylonian harlot, and assert their own Church to be the alone Catholic Church of Christ, and therefore paid no regard to the ecclesiastical censures of the popish prelates and clergy.

"The vital doctrine of justification through the alone merits of Christ; and assert that men required not the suffrages of saints.

"They reject the purgatory, and affirm that departed spirits passed immediately to a state either of happiness or of misery, the whole fable of purgatory having been invented by the priests for their own sordid emoluments.

"The contraction of matrimony (with the rare exception of utmost two cases) is openly free to all men; no celibacy.

"The power of absolution by the priests and the confession to them they entirely disallow.

"They reject, as idolatry, the worship of the Virgin and of the saints.

"They deny and deride the tenet of transubstantiation.

"All benedictions of cemeteries, holy water, ecclesiastic ornaments they affirm as utterly useless.

"They strenuously oppose the adoration of images."

The archbishop admits: "They commonly lead a purer

life than other Christians; they rarely take the name of God in vain; except by compulsion, they swear not; they fulfil their promises with all good faith, and, living for the most part in poverty, they protest that they alone preserve the apostolical life and doctrine. On this account they assert that the power of the Church resides with themselves, as being the innocent and true disciples of Christ, for whose faith and religion, to live in poverty and to suffer persecution from us, they esteem honorable and glorious." (Cf. Geo. Faber, *History and Theology of Vallenses*, pp. 426—434.)

An honest doctor of theology, who, on order of Bishop Cavillon, had perused said "Confession" before it was delivered to Cardinal Sadolet, to be read before the King of France, fairly confessed that he never was so much astonished as he was when he had duly weighed the articles of their faith, and had diligently compared them with Holy Writ.

The members of the deputation of the Vaudois Church to Oecolampadius of the Reformed Church confess as follows: "We are the teachers, such teachers as we are, of a certain unworthy and poor little people. Yet in all things we agree with you; and from the very time of the apostles our sentiments respecting the faith have been the same as your own. In this matter alone we differ, that through our own fault and through the slowness of our genius we do not understand the inspired writers so accurately as yourselves." (Cf. Geo. Faber, *History and Theology of Wallenses*, p. 448.)

Though, in fact, the Vallensian Church was from the beginning the true evangelical Christian Church and was strenuously protesting against the papal Catholic Church's false doctrines, it has never claimed the name and title of a Reformed Church, though in fact she may justly be called the mother of the Reformed Church.

LUTHER ON HIS METHOD OF TRANSLATING.

I knew full well that in the Latin and Greek texts of Rom. 3, 28 the word *solum* does not occur, and there was no need of the papists teaching me to that effect. True, these four letters *sola*, at which the dunces stare as a cow at a new barn-door, are not in the text. But they do not see that they express the meaning of the text, and they must be inserted if we wish to clearly and forcibly translate the text. When I undertook to translate the Bible into German, my aim was to speak German, not Latin nor Greek. Now, it is a peculiarity of our German language, whenever a statement is made regarding two things, one of which is affirmed while the other is negated, to add the word *solum*, “alone,” to the word “not” or “none.” As, for instance: the peasant brings only grain, and no money. Again: Indeed, I have no money now, but only grain. As yet I have only eaten, and not drunk. Have you only written, and not read what you have written? Innumerable instances of this kind are in daily usage.—While the Latin or the Greek language does not do this, the German has this peculiarity, that in all statements of this kind it adds the word “only” (or “alone”), in order to express the negation completely and clearly. For, though I may say: The peasant brings grain and no money, still the expression “no money” is not as perfect and plain as when I say: The peasant brings grain alone, and no money. Thus the word “alone” helps the word “no” to become a complete, clear, German statement. When you wish to speak German, you must not consult the letters in the Latin language, as these dunces are doing, but you must inquire of a mother how she talks to her children, of the children how they talk to each other on the street, of the common people on the market-place. Watch them how they frame their speech, and make your translation accordingly, and they will understand it and know that some one is speaking German to them.—For instance, Christ says: *Ex abundantia cordis os loquitur*. If

I were to follow the dunces, I would have to spell out those words and translate: "Aus dem Ueberfluss des Herzens redet der Mund." Tell me, would that be German? What German would understand that? What sort of thing is "abundance of the heart (Ueberfluss des Herzens)"? No German could explain that, unless he would say that, possibly, the person has enlargement of the heart, or too much heart. And that would not be the correct meaning. "Ueberfluss des Herzens" is not German, as little as it is German to say "Ueberfluss des Hauses, Ueberfluss des Kachelofens, Ueberfluss der Bank." This is the way the mother speaks to her children and the common people to one another: "Wes das Herz voll ist, des gehet der Mund ueber." That is the way to speak good German. That is what I have endeavored to do, but I did not succeed nor achieve my aim in all instances. Latin terms are an exceedingly great hindrance to a person who wishes to talk good German. XIX, 974.

D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

1. **FOUR HUNDRED YEARS.** Commemorative Essays on the Reformation of Dr. Martin Luther and its Blessed Results. In the year of the Four-hundredth Anniversary of the Reformation. By various Lutheran writers. Edited by Prof. W. H. T. Dau. Price, \$1.10.

Should the title of the book, *Four Hundred Years*, strike a reader, unacquainted with what fills the hearts and minds of Lutherans throughout the land in this, the quadricentennial of the Reformation, as somewhat enigmatic, a glance at the subtitle would immediately enlighten him as to its signification: "Four Hundred Years. Commemorative Essays on the Reformation of Dr. Martin Luther and its Blessed Results." Thus the purpose and the contents of this beautiful volume are revealed. The Reformation of Dr. Martin Luther! The blessed results of the Reformation! What vast subjects to grapple with! Volumes upon volumes have issued from the press in times gone by dealing with these topics; the present year produces a new output, but we know of no other single volume that excels the present one in focusing the attention of the reader upon the most salient phases of that mighty world-movement and its salutary effects.

True, nothing new can be said of Luther and the Reformation period. Neither does this volume claim to do so. But how few of us

have access to the vast treasure-houses of "Lutherana" that have been searched in the make-up of this work, and if the "Lutherana" are within reach, how many of us have the time to burrow through these ponderous tomes to arrive at so concrete a picture of this world-drama as is here presented? So, though the subject-matter may not be absolutely new, the reader will find many things new to him.

Four Hundred Years is not a history of the Reformation in the ordinary sense of the term. As the subtitle implies, the book presupposes readers with at least an elementary knowledge of the period it covers. The deeper, however, one's knowledge of said period is, the keener will be one's delight in perusing these studies.

The work, prepared under the editorship of Prof. W. H. T. Dau, — who, by the way, is to be congratulated upon the sound judgment displayed in elaborating its plan, — contains twenty-six essays by various authors. Each writer was assigned a particular phase of the history, the development, and the effect of the monumental work the Lord of the Church gave to Luther to achieve. Viewing the first division of the book, which treats of the Reformation proper as a whole, we behold a grand panorama of that stirring event passing before our mental vision. Each essay depicts in detail a single scene of the Reformation on a broad canvas, thus allowing the various characters to be studied at close range. Collectively, the essays constitute a refined Luther album in beautiful word-photography, a suitable souvenir of the quadricentennial of the Reformation.

Among other things, Prof. Dau says in the preface: "The special studies here offered, by focusing attention on a particular feature in the character of Luther and his work or on a critical episode in his activity, exhibit the many-sidedness of the Reformer and the wealth of information that can be gathered by effort concentrated on a given point. It is always the same Luther that is portrayed, but he is shown in each case at a different angle of vision." It is just this very plan of offering special studies by various contributors with their different angles of vision that exerts a peculiar charm over the reader, and that lends freshness and variety to the book. This plan, too, makes it possible to set off to advantage the more important phases of the Reformation period.

In these scenes from the life of Luther, Luther naturally is the overowering figure; still, there is no hero-worship. Luther is God's chosen vessel, the angel of Revelation, "flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him."

Our method of reading the book was not of the conventional type. We selected a topic that appealed to us. This whetted our appetite for more. In our study, on our travels in trains and depots, whenever and wherever the pressure of college duties permitted, we found ourselves reading *Four Hundred Years* for the sheer pleasure that it gave. The more we examined the volume, the more our admiration for the essays increased. We can only express our delight and deep satisfaction with their scholarly, yet popular character.

Elsewhere we read: "The editor prefaces the book with a foreword, which aptly serves as an introduction to the pages that follow.

Like the director of an art gallery starting a 'personally conducted party of visitors,' he not only prepares his guests for the exhibits, but subtly imparts an *entente* with the exhibition, a *Feststimmung* for the celebration." Words aptly spoken.

In a mighty panorama of three panels, the history of the Christian Church of the first fifteen centuries, drawn in bold outlines, passes review in the first essay: "*Formation—Deformation—Reformation.*" The central figures are, respectively, Christ—the Pope—Luther. At the dawn of the Christian era, John the Baptist, Christ, the apostles, preached *una voce*: "Repent ye, the kingdom of God is at hand!" With one accord they cried out to the perishing multitudes as Paul did to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." In *this* Gospel thousands of Christians found peace and salvation. And the churches grew and multiplied.—Time went on. Darkness, spiritual darkness, covered the earth under papal rule. In the temple of God sat Antichrist as though he were God; but the voice of Jehovah was not there heard.—Time went on, the Bible was closed, the Pope needed money. Tetzel, the indulgence-vender, appears on the scene. This shameful traffic must be stopped. An Augustinian friar, Luther by name, nails ninety-five theses against indulgences to the door of the Castle Church at Wittenberg. Unbeknown to him this insignificant act was destined in the providence of God to change the course of history, and indelibly to inscribe Luther's name upon the annals of time as "the monk that shook the world," and that inflicted upon papacy a wound that will never heal. Thus the work of the Reformation was begun, October 31, 1517.

Our interest in Luther, the central figure on the last panel, is awakened. We want to know more about the man. This desire is satisfied in the two charming essays: "*Luther's Family*" and "*Luther's Marriage*." — "*The most momentous period of Luther's life: 1517 to 1521*" is brilliantly portrayed. The posting up of his ninety-five theses, his interview with Cajetan, with Miltitz, his debate with Eck, his appearance before the Diet at Worms,—these are the red-letter days in the Reformer's eventful life.—October 31, 1517, and Wittenberg go together. The little town of Wittenberg,—how large a place it occupies in ecclesiastical history, aye, in the history of the world! In "*Wittenberg in the Days of Luther*" we have an exquisite pen-picture of the quaint old town, its citizens, its customs and manners, its university. We visit Luther; we greet his Katie, "the morning-star of Wittenberg," whose more intimate acquaintance we have already made in "*Luther's Marriage*"; we peep into Lucas Cranach's private dwelling; we inspect the Castle Church.—After this brief digression—call it a picture serving as an interlude, if you will—we resume the study of the main topic.—"That greatest scene in modern European history," as Froude calls it, "*Luther at Worms*," we have viewed with keen delight. It is painted in such vivid colors as to make the times and the chief actors in that drama stand out in bold relief. Above all, the happenings in the supreme hour of the Reformation, in which Luther, the poor, defenseless monk, opposed by the political and the ecclesiastical powers of the world, *unus versus mundum*, in the name of God flings defiance to their face in the words, "Here I stand," etc., are told with thrilling effect. Truly,

Das Wort sie sollen lassen stahn! — Das Wort sie sollen lassen stahn. Erasmus, the Prince of the Humanists, too, had to learn this lesson. In "*Luther and Erasmus*" we learn of Erasmus's "*Diatrize on the Free Will*" and Luther's famous reply: "*Dass der freie Wille nichts sei.*" Of this latter book the essayist gives a brief, but lucid and interesting analysis. This doctrinal controversy marked more clearly the sharp line of separation between rationalists and Bible theologians. — Particular attention is invited to the next scene: "*Luther at Marburg.*" Luther's attitude towards the Zwinglians at the conclusion of the conference in which he uttered those famous words, "Yours is a different spirit from ours," has met with unanimous condemnation on the part of all Protestants of the *unionistic* type. Now, what is the truth of the matter? Was Luther narrow, intolerant? The writer traces the events which led to this noted conference at Marburg step by step. Convincingly he argues the propriety of Luther's stand, and concludes his spirited article with the true indictment: "The critics of Luther at Marburg — several of whom we have quoted at the outset — have not sought, much less considered, all the material which has a bearing on the subject." Luther could not make a truce with error. — "Peculiar interest attaches to the Peasant War because of the charges made against the great Reformer with reference thereto. The Romanists insist that Luther and the Reformation were the prime cause of this truly terrible upheaval. . . . Socialists and Communists of a later day have accused Luther of deserting the cause of the common people." The writer of "*Luther and the Peasant War*" carefully weighs the *pros* and *cons* of the argument, thoroughly discusses them, and finds that both accusations are false. —

How was the Reformation brought about? The first thesis of the celebrated ninety-five contains the answer: "Our Lord and Master Jesus Christ says." Luther faithfully confessed Christ, and "Christ crowned his testimony with wonderful success such as was granted to no other man since the days of the apostles." Would you read a classic on this topic, turn to the essay entitled: "*Luther, the Faithful Confessor of Christ.*" — Indefatigably Luther prayed and worked for the success of Christ's cause even in his exiles. Graphically this is set forth under the heading, "*Luther's Two Exiles: Wartburg and Coburg.*" — Luther did not do the work unaided. God granted him faithful coworkers: Melanchthon, Brenz, Bugenhagen, Jonas, Spalatinus. "*Luther and His Friends*" gives an interesting account of their share in the work. —

The title of the book under review is not: "Four Hundred Years Ago," but simply: "Four Hundred Years." "The spirit of Luther is still marching on, leading to new victories." What, we ask, are the blessed results of the Reformation? The chapter on "*The Open Bible*" tells the story. The Scriptures, translated into the vernacular, go to the cottage of the peasant as well as to the palace of the prince. — And the teachings of the Bible may be summed up in six words: "*Sola Scriptura, Sola Gratia, Sola Fides.*" These are the three great principles of the Reformation. "The Bible, the whole Bible, and nothing but the Bible" — *sola Scriptura* is the Magna Charta of the Lutheran Church. — "Two words — and all Scripture was written for

their sake —; two words — and all spiritual, and so also the life of the Reformation, sprung from them —: *sola gratia*.” — “Justification by grace means, and can only mean, justification through faith” — *sola fide*. Quotations will not do justice to this fine essay. To be appreciated it must be read in its entirety. — *Sola gratia, sola fide!* This “*articulus stantis et cadentis ecclesiae*,” the central doctrine of the Reformation, which changed the face of the world, called for separate treatment. Under the caption, “*Luther and Justification*,” this doctrine is forcefully set forth by an essayist who is well qualified to put it in its proper setting.

“The establishment of the Republic of America is a corollary of the Reformation, and therefore back of all Pilgrim Fathers, our pioneer settlers, our heroes and martyrs, statesmen and reformers, stands the broad figure of the man at Erfurt and Wittenberg, Worms and Speyer.” This quotation leads us to the question: What has Luther accomplished for the world at large? Much in every way. Formerly we Lutherans were found fault with for “unduly eulogizing Luther,” but to-day page after page might be filled from the pens of acknowledged authorities outside the Lutheran Church, who out-Lutheran the Lutherans in their admiration of the “Hero of Protestantism.” Read the vast array of laudations from friend and foe in “*Tributes to Luther*.” We summarize them thus: No Luther — no religious and civil liberty, no liberty of the press, no separation of Church and State, no Declaration of Independence, no Constitution of the United States in its present form, but a priest-ridden country, such as — well, such as our next-door neighbor, poor Mexico, is to-day. — In reference to two essays, “*When England Almost Became Lutheran*” and “*Luther and the Constitution of the United States*,” we quote the opinion of a brother-reviewer: “Both these monographs concern us American Lutherans very nearly. In the first is given a very lucid explanation of the causes which separated England from Rome and Lutheranized it to a degree. At the same time we are shown how tyranny, pride, and selfish vice prevented that country from reaping the blessings which God had prepared for it. One most precious gift to England and all English-speaking people the Lutheran Reformation is to be credited with, and that is the English Bible. There have been those who have prevented England from having Lutheran hymn-books, Lutheran catechisms, and a Lutheran confession, but in a certain sense we may say that they could not prevent the English-speaking people from having a Lutheran Bible. — The chapter ‘Luther and the Constitution of the United States,’ proves to us beyond dispute that, if Luther had not sung: ‘A Mighty Fortress Is Our God,’ the American people would never have sung: ‘Oh, say, doth the star-spangled banner yet wave o’er the land of the free and the home of the brave?’”

Our pen is growing weary, and the editor, we fear, is horror-stricken at the length of this review. So we'll try to be brief. A versatile man — this Luther! “Luther is too great, too wonderful for me to depict in words”: “he is a miracle among men,” so said one who knew him well — Melanchthon. Luther was great as a Christian, great as a theologian, great as a poet, great as a musician, great as an educator, great as a preacher.

The question is often asked by preachers outside our denomination: Whence the phenomenal growth of the Lutheran Church in our country? If they would but read the article "*Luther as a Preacher*," they would receive an answer. My young Brother Preacher, are you tempted now and then to ape modern pulpitiers, to many of whose sermons the words of Milton apply: "The hungry sheep look up, and are not fed, but swoln with wind"? Learn from "*Luther as a Preacher*" to feed the flock. — Fellow-teacher, in many a Public School Teachers' Institute we have heard from the lips of men who rank high in their profession a denial made of the fact that Luther is the father of popular education. Are you prepared to refute their erroneous statements? If not, study "*Luther's Influence on Popular Education*." — Would you know Luther as a poet and a musician? Would you know how much music has done for the Reformation under the leadership of "the father of German hymnology"? Would you learn to abhor "ecclesiastical ragtime"? Read "*Music and the Reformation*." — Would you learn of Luther's views on economics, of his familiarity with the classics, of his love of "communing with Nature's visible forms," as Bryant puts it, there are three essays that will satisfy this longing: "*The Economic Teachings and Influence of Luther*," "*Luther and the Classics*," and "*Luther as a Lover of Nature*." — "*Luther's End*" is a most touching narrative of the last days of the great Reformer. — And now we come to the last chapter of *Four Hundred Years* — the Grand Finale of the beautiful composition — "*Lutheranism and Christianity*." Why the name "*Lutheran Christians*"? "Is there anything in the faith of a Lutheran that is not Christian?" Did Luther establish a new Church? These and other questions find an answer here. Sorry to say, we have room for but one short quotation:

"Gottes Wort und Luther's Lehr'
Vergehet nun und nimmermehr,—

in this memory verse Lutheran catechumens are taught to express their conviction of the identity and the permanency of Lutheran teaching and Bible-teaching. 'Luthers Lehr,' not in *so far* as it is God's Word, but *because* it is God's Word, is ever-enduring. The world will ever need it, as it needs the pure Word and the pure Gospel of the Redeemer, and God will permit the extinction of Lutheranism as little as that of His Word and Christ's evangel. The human or historic title may perish, — though we doubt even that, — but Lutheranism as a principle of religion is imperishable."

And now, as we lay down the precious volume, what is the effect of its reading upon us? *Soli Deo Gloria* — this is the *leitmotif* of *Four Hundred Years*. Praised be God who has sent us this man from whom we have learned: "Das Wort sie sollen lassen stahn!" — And as we look out upon a sin-stricken world, as we behold the great religious world fed by so many "isms" and counterfeit religions, we fain would cry out with a loud voice, Back to Luther! Back to Scripture! Back to the only Savior!

And, finally, as to the mission of the Lutheran Church. We cannot clothe our sentiments in better words than was done by one of the contributors to this volume. He says: "God blessed Luther, that he, confessing Christ, might become a blessing to us. And God

blessed us through Luther, that we, in turn, confessing Christ, might be a blessing to others." What did Luther confess of Christ? "Luther glorified the true Christ, not Christ the new Lawgiver, not Christ the Judge, not Christ the wise Jewish Rabbi, not Christ the great Social Reformer, not Christ the wonderful Healer, not Christ the great Miracle Man, not Christ the Pacificist, not Christ the Millenialist, not Christ the Ethical Culturist,—but the real Christ, the Christ of the Bible, of the Gospel; the Christ who died because of our transgressions, and rose again for our justification; the Christ who made God our dear Father, and caused Him to pour out His love, grace and pardon on a godless world of lost, condemned, and helpless sinners." Let us by God's grace follow Luther's example.

Four Hundred Years is a series of remarkable monographs on the Reformation. It is an art gallery of epoch-making scenes that delights the Christian heart; a magazine stored with a wealth of material for lectures on this topic; an arsenal equipped with weapons of offense and defense against the vilifiers of Luther and his work; a portrayal of an era of Church history that fosters and strengthens Lutheran consciousness. To know the Lutheran Church is to love her.—Let us earnestly be concerned to distribute the book among our Lutheran Christians, young and old, and among English-speaking people in general.*

LOUIS WESSEL.

2. *UNSER ERBTEIL*. Eine Gedaechtnisschrift auf das 400jaehrige Reformationsjubilaeum, den 31. Oktober 1917. X and 230 pp. Illustrated. \$1.10.

This is the companion volume to the foregoing, not only as regards the general scope and character of its contents, but also as regards the spirit that breathes from its pages. The twenty-three contributors to this volume who have joined the editor, Prof. Graebner, in elaborating this souvenir volume have spoken from the plerophory of a full-orbed faith on the *magnalia Dei* of 1517 and after. Incidentally they have shown that a believer's assurance and spiritual fervor go very well with a wealth of information and beauty of style. The volume is not only a monument to Lutheran loyalty, but also a credit to scholarship in the Missouri Synod.—Besides the appreciative foreword by the editor, who explains the choice of the title: the blessings of the Reformation our heritage!—the volume contains a poem, "Wittenberg 1517," by the late Dr. Graebner. Rev. L. Hoelter writes on "Luther, the Hero of Faith"; Rev. H. Otte, on "Luther's Armor"; Prof. Fuerbringer, on "The German Bible"; Rev. A. Fuehler, on "Luther as a Preacher"; Prof. O. Hattstaedt, on "Luther as a Poet"; Prof. W. Schaller, on "Ein' feste Burg"; Rev. O. Hueschen, on "The Singing Congregation"; Rev. H. Weseloh, on "Luther among His Friends"; Dr. W. Krauss, on "Dr. M. Luther and John the Baptist"; Rev. P. Eickstaedt, on "Our Liberation from Roman Superstition"; Rev. K. Kretzmann, on "Our Liberation from the Tyranny

* An error in this book escaped the editor and the proof-reader. On page 235, line 14 from top, read "Bach" for "Each." — Prof. Reuter would have the matter beginning with "in Magdeburg," page 233, line 12 from bottom, and ending with "Prince-Bishop of Spires," page 234, line 19 from bottom, credited to Edersheim, *Leisure Hours*. D.

of the Canon Law"; Rev. F. Pieper, on "Our Liberation from the Roman Sacrament of Penitence"; Revs. C. Seltz, T. Schurdel, and F. Sievers, each on a "Fundamental Thought of the Reformation," viz., "Sola Scriptura" (Naught but what is written!), "Sola Gratia" (By grace alone!), and "Sola Fide" (Only through faith!); Rev. E. Zapf, on "Catherine von Bora"; Rev. F. Wilhelm, on "Enemies of the Reformation who Helped the Movement"; Prof. O. Boecler, on "Friends of the Reformation who Hindered the Movement"; Rev. F. Verwiebe, on "The Three Great Diets of Worms, Spires, and Augsburg"; Prof. R. Heintze, on "The Reformation and Popular Education"; Prof. L. Dorn, on "Luther and Our Times"; Rev. T. Hansen, on "Our Gratitude for the Blessings of the Reformation." There is an unsigned contribution on "Proverbial and Rhymed Sayings Used by Luther." Luther's favorite psalm (Ps. 118) concludes the volume.

3. Synodical Report (German) of the *Northern Illinois District*, containing a doctrinal paper on *THE PROPHETIC OFFICE OF CHRIST*, by *Rev. H. Harms*. 23 cts.
4. Synodical Report (German) of the *North Dakota and Montana District*, containing a doctrinal paper on *LUTHER'S CHRIST*, by *Prof. W. H. T. Dau*. 17 cts.
5. Synodical Report (German) of the *Michigan District*, containing a doctrinal paper on *THE HOLY SPIRIT AND HIS WORK*, by *Rev. J. Hoeness*. 18 cts.
6. Synodical Report (German) of the *Oregon and Washington District*, containing a doctrinal paper on *JESUS CHRIST, OUR SAVIOR, ACCORDING TO JOHN, CHAP. I*, by *Rev. W. Janssen*. 11 cts.
7. Synodical Report (German) of the *South Dakota District*, containing excerpts from a doctrinal paper on *THE INDWELLING OF THE HOLY TRINITY IN BELIEVERS*, by *Prof. R. Pieper*. 11 cts.
8. Synodical Report (German) of the *Wisconsin District*, containing a doctrinal paper on *THE ESSENTIALS OF THE REFORMATION AS SEEN IN ITS THREE FUNDAMENTAL PRINCIPLES*, by *Rev. F. H. Eggers*. 13 cts.
9. Synodical Report (German) of *Synodical Conference*. Contains a doctrinal paper by *Prof. G. Mezger* on *OUR CONFLICT WITH ROME*, and Reports on the Relation of the Synodical Conference to the Norwegian Synod and on the Missions among the Colored People of the South. 121 pages. 44 cts.
10. *LUTHERAN ANNUAL, 1917*. 106 pages. 11 cts.
11. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER* auf das Jahr 1917. 106 pages. 11 cts.

These old standard publications which are helping the third generation of Missouri Lutherans to number their days so as to apply their hearts unto wisdom come garbed in holiday attire, as far as the contents are concerned. The Reformation Jubilee is a prominent feature also in these publications.

12. *CATALOG OF CONCORDIA PUBLISHING HOUSE 1916/17.*
536 pages.

This bulky guide to purchases that can be made by church-people at Concordia Publishing House evidences the rapid growth of the Synod's book concern, and the circumspect management under which it is conducted.

13. *CAN YOU TELL?* (Also German: *WEISST DU?*) A new and complete Christmas Program for Parochial and Sunday-schools, by *W. R. Charlé*. 8 pages; 5 cts.

14. *CHRISTMAS CHEER.* (Also German: *WEIHNACHTSKLAENGE*.) Unison and Part Songs for use in church, school, and home, by *J. A. Theiss*. 24 pages; single copies, 35 cts.; dozen, \$3.60, plus postage.

15. Special attention is called to the juvenile periodicals: *LUTHERAN GUIDE*, monthly (15 cts. per annum), and *YOUNG LUTHERANS' MAGAZINE*, monthly (25 cts. per annum); also to its German sister publications, *FUER DIE KLEINEN*, monthly (15 cts. per annum), and *LUTHERISCHES KINDER- UND JUGENDBLATT*, monthly (25 cts. per annum).—These publications are edited with excellent skill and good judgment, and are efficient aids to parents and teachers in their efforts of child-training.

16. *The Concordia Series of Sunday-school Lessons*, which have proven such efficient aids to teachers, will be rendered still more useful by the enlargement of the *Leaflets* for the Primary Department, which is published under the name of *PICTURE ROLL*, appearing quarterly, and showing in large size the Bible scene which forms the topic of each Sunday's lesson in this department. The *Picture Roll* is to be displayed before the entire class during instruction. It is in colors, like the *Leaflets*, and will delight the children. The price is \$4 per annum, or \$5 with a display stand. The other grades (*Junior*, *Senior*, and *Bible Class*) and the *Lesson Helps* are published as heretofore, at 25 cts., 25 cts., 40 cts., and 50 cts., respectively, per annum.

17. *JUBILEE SOUVENIR COIN.*

Under the auspices of Synod's Special Committee for the 1917 quatercentenary celebration of the Reformation we have had a souvenir coin struck of which we think we can justly be proud. The committee has given this matter most careful and patient consideration. The design for the obverse is a bust of Luther copied from a medal struck by Durand in 1821 in commemoration of the Diet of Worms, the head of Luther being designed by De Paulis. The execution is in very high relief, the drawing being the work of Robert B. Schieffer, and the chiseling and die-sinking the work of Wm. G. Bock, both among the foremost artists in their respective lines. Encircling the bust of Luther is the legend: "Martin Luther, October 31, 1517."

The reverse of the coin reproduces the well-known figure of the angel used in the head-piece of the *Lutheraner*. This angel, illustrating Apocalypse 14, 6, 7, has come to be quite an identification mark of our Synod, and our committee has done well to embody this feature in our coin. The legend around the angel reads: "American

Lutheran Celebration of the Quadricentennial of the Reformation. 1917." To the left, below the center, are the words: "Ein' feste Burg ist unser Gott."

The coin is executed in two metals, one coin silver, the other a high grade of medal bronze, with antique finish. The stamping is the same in both editions. The difference in the price of the two editions therefore reflects only the intrinsic value of the metal. Each is packed in a suitable box, the container for the silver edition being a handsome velvet-padded case.

The price of these souvenir coins is \$1.50 for the silver edition and 50 cents for the bronze edition. These prices are not subject to the 10 per cent. advance now in effect on all other goods sold by the Concordia Publishing House.

Attractive quantity prices on these coins will be cheerfully quoted to those really intending to sell in quantity.

Under arrangement with the Central Committee of the Missouri Synod a portion of the profit, if any, on the sale of these coins will be delivered to the Central Committee for the fund now being collected by the Central Committee for the Church Extension Fund.

LUTHER BALLADS AND SONGS. A Jubilee Offering by F. W. Herzberger, 3619 Iowa Ave., St. Louis, Mo. 88 pages. Illustrated. Cover red and black on white. 50 cts.; postage, 4 cts. May also be ordered from Concordia Publishing House, St. Louis, Mo.

These lyrics of Rev. Herzberger, forty-three in number, are an acceptable addition to the fast growing literature of the Reformation Centennial. The following is a fair sample from the collection:—

THE VOICE FROM LUTHER'S GRAVE.

Angel with the everlasting
Gospel of the Crucified,
Thou art living still, and calling
Through a night of sin appalling
To Christ's foe-surrounded bride.

From the grave where thou art sleeping
Loudly peals the battle-cry:
"Fear ye God, and give Him glory,
All ye nations, tell the story,
Worship Him who rules on high.

"His Word keep in faith unyielding,
Worship not at human shrines.
All the creeds by man invented
Though in Heaven's guise presented,
Are but soul-ensnaring vines,

"Drawing deeper to perdition
On this world's accursed sod.
But one 'Tree of Life' is given
Unto sinners far from heaven
In the pure Word of our God.

"There find freedom, truth, salvation.
'Verily,' the Savior saith
(In a world of creeds decaying),
If a man shall keep My saying,
He shall nevermore see death."

SAENGERBOTE. Vol. 4, No. 16.

The coming Reformation Jubilee is reflected also in this publication, the general character of which has been explained in previous issues.

Rev. John H. C. Fritz, 2144 Salisbury St., St. Louis, has published a timely tract on *THE CHRISTIAN HOME*, in which Marriage, the relation of Husband and Wife, and the subject of Children are ably discussed. In animated style and easy diction modern evils that are corroding family life are censured, and the divine remedy shown. 20 pages.

St. Paul's Lutheran Day-school, 45—51 Smith St., Paterson, N. J., has published an artistic *LUTHER BOOK-MARK* in black, red, blue, and gold on white silk, in two sizes, 13 inches (50 cts.) and 8½ inches (25 cts.). The book-mark represents Luther in the act of nailing the Ninety-five Theses to the door of the Castle Church, under the inscription, "Birth of the Reformation. Oct. 31, 1517." Below are the nine opening bars of "Ein' feste Burg" with German and English text, the signature and the seal of Luther. The design tapers off into a crimson tassel.

Northwestern Publishing House, Milwaukee, Wis.:—

DAS GESETZ. Eine fuer Theologen und Nichttheologen gegebene Antwort auf die Frage: Was sagt das Neue Testament vom "Gesetz"? Von *Carl Manthey-Zorn*. 207 pages; \$1.00.

This treatise discusses the uses of *nomos* in the New Testament. All the pertinent texts are grouped under four heads: 1. *nomos*—rule, or norm; 2. = the Pentateuch, or the Old Testament; 3. = the Law of God; 4. = the "law of Christ," "law of liberty."

Pilger Publishing House, Reading, Pa.:—

A HISTORY OF THE REFORMATION FOR YOUNG AND OLD. By *Rev. J. A. Darmstetter*. Translated and revised by *Rev. Joseph Stump, D. D.* Illustrated. 126 pages; 50 cts. and postage.

This popular presentation of the main facts in Luther's life is a welcome addition to the anniversary literature of this period. The original has been favorably known before; the English rendering is quite satisfactory.

The Lutheran Theological Seminary (G. C.) of Philadelphia has begun to publish *THE PHILADELPHIA SEMINARY BULLETIN*, the first number of which appeared in October, 1916.

General Council Publication Board, Philadelphia:—

THE LUTHERAN CHURCH IN THE COUNTRY. By *G. H. Gerberding, D. D.* 212 pages.

Much of the criticism that has been offered in the last five years on the country church is based on misunderstanding. To really

understand country people, one must have lived among them for some time. A casual visitor from some university who makes a holiday excursion into a rural district, and then launches a volume of criticism and advice, has always been an awe-inspiring spectacle because of his unblushing ignorance and his egregious folly. There are, indeed, earnest and wide-awake men who are making a patient study, and whose opinions are worthy of being listened to. But these are not in the majority. The author of this book rightly says: "We can learn from these writers. We have used them in preparing this book. But there is much in them that we as Lutherans cannot use. After all, we are different." The discussion here attempted of economical, social, educational, religious conditions in the country is sane. True causes for existing evils are discovered. And that is half the remedy for any trouble. Part II: "Conditions in the Country," and Part III: "Causes of Country Conditions," we venture to say, are the best parts of the book. Also in Part V: "Counsels for Country Pastors," much sound advice is given, but whether the evil of opposition churches in the country can be remedied by placing loyalty to the Lutheran faith before loyalty to a synod, we question. The advice is equivocal: what is "the Lutheran faith" in a given instance of this kind? By the way, this evil is not confined to the country. In Part VII: "Inspiring Examples," the author has done well to remind all country pastors of Pastor Oberlin's work in the Steinthal.

Augustana Book Concern, Rock Island, Ill.:—

1. *AUGUSTANA SYNODENS REFERAT 1916.* Femtiosjunde Aarsmoetet hallet i Galesburg, Illinois, den 7.—13. Juni.

On 276 pages a minute account is given in this Report of the transactions of the Swedish Augustana Synod at its General Convention last summer. The conditions of the home country as produced by the war, the question of neutrality in the European War, etc., are touched upon in the President's Address. Elaborate preparations are being made for a befitting celebration of the Quadricentennial of the Reformation. A committee was appointed to revise the Constitution of the General Council, so as to give the Augustana Synod recognition as a General Body, not as a District Synod, as the case is now.—Exhaustive statistics covering every department of the synod's work, and filling 138 closely printed pages, are given at the end of the Report.

2. *MY CHURCH.* An illustrated Lutheran Manual pertaining principally to the history, work, and spirit of the Augustana Synod. Vol. II. Edited by Ira O. Nothstein. Art cover. 128 pages; 25 cts.
3. *THE COTTER'S SON.* From the German by Margarete Lenk. With colored illustrations. 164 pages; 30 cts.
4. *AROUND THE HEARTH STORIES.* Tales told for little folks. With 31 illustrations. Lithographed cover in colors and gold. 32 pages; 20 cts.

5. *ON EARTH PEACE.* Stories from the Bible. With 31 illustrations. Covers printed in gold and colors; 15 cts.

The general character of Rev. Nothstein's annual was noted in THEOLOGICAL QUARTERLY for 1916, p. 55. The present volume is a worthy successor to the first. It is a very happy thought to bring facts worth knowing about one's own synod and about the Lutheran Church in America before the people of the Synod.—Mrs. Lenk's juvenile, which is here offered in a good translation, is well known to thousands of German readers. Let them tell their English cousins about this English edition.—The two publications named last are a delight to the eyes by their mechanical make-up, and to the heart by their contents.

The Lutheran Publication Society, Philadelphia, Pa.:—

THE FORMULA OF CONCORD. Its Origin and Contents. A Contribution to Symbolics by Geo. J. Fritschel, Ph. D., D. D. X and 228 pages.

The first part of this book is serviceable to the person who has not the time and facilities to study the larger works on the history of the Form of Concord, on which the author has drawn for his facts. The second part, which notes the historical antecedents for each article and analyzes its contents, is less satisfactory, especially in Articles II and XI.

Lutheran Book Concern, Columbus, O.:—

1. *SAINT PAUL.* A Brief Series of Evening Texts Made Ready for Pulpit Work. By R. C. H. Lenski. 247 pages; \$1.25.

Nine exegetico-homiletical studies of texts presenting various aspects of the Apostle Paul are here offered for use in the evening service, preparation for which, the author thinks, is frequently neglected. We do not believe that these studies will make the work of the preacher of the evening sermon much easier.

2. *MATILDA.* By Blanche Margaret Milligan. 64 pages; 15 cts.

3. *GROUCH, OR, A LITTLE CHILD SHALL LEAD THEM.* By Rev. G. W. Lose. 94 pages; 25 cts.

4. *ALWIN, THE DREAMER.* By same author. 64 pages; 15 cts.

5. *THE GOLDEN FOUNTAIN.* By William Schmidt. Translated by Mary E. Ireland. 96 pages; 25 cts.

6. *A CHRISTMAS SURPRISE.* By Blanche Margaret Milligan. 123 pages; 30 cts.

7. *CHRISTMAS-TIDE.* A Christmas Service for Sunday-schools. 29 pages; \$3.50 per 100.

8. *HEIL'GE WEIHNACHT, NACHT DER NAECHSTE.* Liturgie fuer einen Kindergottesdienst zur Feier der heiligen Weihnacht. 31 pages; \$3.50 per 100.

These juveniles and programs for a children's service on Christmas are of the usual order as regards form and contents.

Rev. George C. Loos, 200 A N. Maple Ave., East Orange, N. J., publishes an 8-page tract, entitled, *QUESTIONS AND ANSWERS CONCERNING THE INDIVIDUAL, THE CHURCH, AND GOD*. 10 cts. per dozen. The author's view of the Church as a visible society (Qu. 12 ff.) perverts his whole argument.

Charles Scribner's Sons, New York:—

ENCYCLOPEDIA OF RELIGION AND ETHICS. Edited by *James Hastings*. With the assistance of *John A. Selbie, M.A., D.D.*, and *Louis A. Gray, M.A., Ph.D.* Vol. VIII: Life and Death—*Mulla*. XX and 910 pages.

The present volume of this encyclopedia — the only one of its kind now appearing — rouses special interest in Lutherans because of the articles on Luther and Lutheranism (Dr. H. E. Jacobs) that have been contributed. Also the articles on Liguori, Loreto, Lourdes, Loyola (Herbert Thurston), Mary (James Cooper), Molinism (Aelred Whitacre), Merit (Robert S. Franks), and on Monasticism (F. Cabrol and A. S. Geden) deserve the attention of students of the theology of the age of the Reformation and its antithesis in the Roman Church. The systematic theologian and the historiographer of Christian dogma will find themselves attracted by the articles on Macedonianism (F. Loofs), Manichaeism (A. A. Bevan), Marcionism (N. McLean), Meletianism (F. J. Foakes-Jackson), Mennonites (W. J. Kuehler), Methodism (G. G. Findlay), Monarchianism (Hugh Pope), Mono-physism and Monotheletism (G. Krueger), Monotheism (Josiah Royce), Montanism (H. J. Lawlor), Moravians (E. R. Hassé), Light and Darkness (composite; the part dealing with Christianity by A. J. Maclean, who also contributes the exhaustive article on Early Christian Ministry), Life and Death (composite; the "Christian" section by W. F. Cobb), Logos (W. R. Inge), Mediation (James Denney), Mercy (the section on the Christian concept by H. R. Mackintosh), Messiah (C. W. Emmet) and Pseudo-Messiahs (A. M. Hyamson), Miracles (J. A. MacCulloch), Miracle-Plays (A. I. Du P. Coleman and A. D. Compton), Inner Mission (J. L. Paton) and Missions (composite; Catholic M. by M. Spitz, Protestant M. by H. U. Weitbrecht), Maurice (J. E. Symes), Marriage (composite; Christian M. by W. M. Foley) and Mandaeans (W. Brandt). In the department of philosophy belong the comprehensive articles on Logic and Logical Method (J. Brough; Buddhist L. by C. A. F. Rhys-Davis), Materialism (F. R. Tennant, who also writes on Matter, with special articles on Chinese M. by A. Forke and Indian M. by L. De La Vallée Ponssin), Metaphysics (J. S. Mackenzie), Mind (Josiah Royce), Monism (R. Eucken), Malthusianism (W. R. Scott), Moral Law (Norman Wild), Moral Obligation (Thomas C. Hall) and Moral Sense (Charles Gray Shaw), Motive (G. J. Stokes), and the biographical articles on Locke (H. Barker), Lotze (M. Wentscher), Lucretius (R. D. Hicks), Maimonides (J. Abelson), Manetho (J. Baikie), Marc Aurel (G. H. Rendall), Martineau (J. E. Carpenter), Rabbi Meir (Morris Joseph), the two Mills (W. L. Davidson), Menecius (P. J. Maclagan), and Mendelssohn (E. N. Adler). Anthropo-

logical materials, folk-lore, pagan beliefs, superstitions, and symbolism add to the vast amount of information to be gathered from this volume.—It is less easy to exhibit the quality of the work exhibited in the articles of this volume, unless we should devote many more pages to this notice. The articles are solid, scholarly efforts. In the article on Mediation we would applaud the statement: "A state of hostility or estrangement, in which the making of peace is the work of a third party, and can therefore be called mediation, is the background of the primary Christian use of the term." p. 516. While the author is right in regarding W. Heitmüller as much more uncompromising than Harnack in his denial of the mediatorial character of the work of Jesus, still, we believe, the latter must be numbered among those who negative the mediatorial work of Jesus. Prayer may be regarded as an occasion on which grace is bestowed, but it cannot be coordinated with the Word and the Sacraments as an "ordinance through which Grace is mediated." p. 520. In the thorough and exhaustive article on the early Christian ministry the view of Gore ("Church and Ministry") is favored regarding "the institution of the ministry by our Lord," thus: "The more probable conclusion seems to be that the special ministerial commission was given to the apostles to hand on in perpetuity to succeeding generations, although the Church at large was given a supernatural authority to exercise by divinely appointed ministers." Justly the view of Hort ("The Christian Ecclesia") is rejected, *viz.*, that the New Testament *ecclesia* is "the sum of all its *male adult* (!) members." p. 672 f.—The articles on Liguori and Loyola, likewise on Mental Reservation, are endorsements of the moral system that have been accepted in the Roman Catholic Church. Protestant dissent and criticism are noted, but waived as irrelevant by the writer, who is himself a Roman Catholic.—In the preparation of the 265 articles in this volume 184 scholars have cooperated with Dr. James Hastings, the editor, and his assistants, Dr. John A. Selbie, Professor of Old Testament Language and Literature in the United Free Church College at Aberdeen, and Dr. Louis H. Gray, formerly of Columbia University, New York. Of the 184 scholars 126 are from the British Empire in all parts of the world, 26 from the United States, 17 from Germany, 4 from the Netherlands, 3 from France, 2 each from Japan, Belgium, and Austria, 1 each from Russia and Sweden. There are about 100 university and about 50 college men among the contributors. Oxford (7) and Cambridge (6) have the largest representation; next come Manchester (4), London, Glasgow, and Aberdeen (3 each), Edinburgh (2), Liverpool, Dublin, Bombay, Madras, Melbourne, Sydney, and Birmingham (1 each). The following American universities are represented: Harvard, Johns Hopkins, California, Columbia, Union Seminary (2 each), Nebraska, Yale, New York, Minnesota, Mount Airy Seminary, and Hartford Seminary (1 each). German universities represented are: Berlin, Koenigsberg (2 each), Heidelberg, Tuebingen, Jena, Rostock, Breslau, Muenster, Giessen, Halle, and Bonn (1 each). To these may be added: Dorpat, Prague, and Budapest (1 each). Japan is represented by Tokio and Kyoto, Dutch scholarship by Amsterdam and Leyden (2 each), French and Belgian universities by Louvain, Rennes, Gand, and Paris.

Sherman, French, and Co., Boston:—

1. *RELIGIOUS RHEUMATISM.* By J. B. Baker. 220 pages; \$1.35.

The catchy title of this book does not at all indicate the character of the contents. It is a book of sermons by the pastor of the Lutheran church of Gettysburg (West Pennsylvania Synod). The subject of the first essay—an attack on the elements which cripple spirituality in the lives of Christians—is made to serve as the title for the whole book. By paralleling heavenly with earthly elements the author in this sermon succeeds in producing an effect which we are loath to believe was intended: smartness and risibleness. Striking texts are used for starting practical talks on religious subjects which may entertain by their liveliness, wealth of anecdote, and apt phrases, but as aids to worship these sermons are inferior to many a volume whose writer is no match for the author as regards vocabulary, skill in illustrating, and very modern style. The author's outline often seems dictated by a playful fancy, and yet he manages to fill his paragraphs with genuine pathos and feelings that are not artificial. A great truth is sometimes flashed in a single sentence, as, e. g., this true deduction from John 3, 13: "He was in heaven all the time He lived on earth." p. 21. Lincoln's refusal of the request of his son Robert aptly illustrates the folly of unwarranted prayers. p. 178. But in the valuation of the red blood that is poured out in Christian service to our fellow-men, the reference to Calvary cheapens the Savior's task. That, above all, belongs in a class by itself. p. 76. And when little countries are enumerated from whom great blessings have come to the world, why was not little Germany, or Saxony, included in the list? It gave the world Luther, and a Lutheran preacher might have thought of that. p. 77.

2. *THE ESSENTIALS OF RELIGIOUS EDUCATION.* By Charles W. Heathcote. 290 pages. \$1.50.

The author has gathered into this volume the instruction which he has furnished his pupils in Temple University as Instructor of Religious Education. It is a text-book for Bible School teachers. In his opening chapter the author defines the scope of religious education. Religious education must not necessarily be, as in the Middle Ages, "under the control of the Church." p. 1. "Events of comparatively recent times have resulted in the separation of religion from education. The growth of the public school system in the United States has witnessed the divorce of all religious instruction from the schools. The result is that our present plan of educational development is not meeting adequately the needs of the child." p. 6. "In theory, religion and education may be separated from each other, but in reality such a thought is impossible. The aim and goal of education and religion are virtually the same. The basis of true education is religion, and any effort to make education independent of religion narrows its scope, aim, and goal." p. 7. "According to the interpretation of our Constitution, religion cannot be taught in our public schools. . . . We recognize the importance of reading the

Bible in the schools, but we cannot call this exercise a religious instruction, nor would we want it designated by such a term. When this reading is done with discrimination and without comment on the choice and splendid portions of Scripture which should always be read, we believe great good can be accomplished in many ways. This reading may not be instructive in the analytic sense, but the mind of pupils is impressed with the beauty and simplicity of God's Word, and we sincerely believe a thirst will be awakened in the heart of the child for a greater knowledge of the Word. — There are many educators and religionists who advocate the study of religion in the public schools. They make a contradistinction between religious teaching and denominationalism. They advocate that religious instruction based on broad general terms of religious concepts, free from doctrinal, creedal, and denominational interpretations, could be put into the school curriculum. We realize there is much force and consideration given to their arguments, but we cannot see the feasibility of the plan. We believe in the broad interpretation of religion for it to be thoroughly adaptable to all classes and conditions of humanity. When we speak of religion, we are, of course, referring to the broad principles of Christianity upon which the advocates of this theory agree, as it is the only religion which can give a positive civilization to the world. We do not believe that the introduction of religious instruction, even on the basis of the broadest interpretation of Christian teachings, would work in practise. It is very evident that such a plan would not be an acceptable one to the Hebrew, Catholic, and a majority of the Protestant and many other forms of religious life which are represented in our public schools. All these conditions must be borne in mind in advocating this theory. At the same time it is well-nigh impossible to interpret religion on the broadest basis, to eliminate every iota of denominational and doctrinal view-point. The public school is not a religious nor an anti-religious school, but it is a secular institution, and we want to see it remain such." p. 8 f. "We cannot agree with Dr. Seeley (*Foundation of Education*, p. 248) in advocating the study of the Bible as a religious book. . . . The Hebrew father would have every right to object, according to his religious belief and traditions, to the principles of the Christian religion being brought to his child. . . . Religion cannot be consistently taught in our public schools." p. 11 f. The religious education, then, which the author advocates, is reserved for the home and the church — an incontrovertible position! Chapters 2—5 essay to give the history of religious education. The contributions which Luther has made to the cause of religious education by his urgent appeals in its behalf, and, in particular, by his catechisms, is justly, one might almost say disproportionately, valued, for the author devotes nearly six pages (pp. 76—79) to the necessarily summary review of the history of religious education. Chaps. 6—10 discuss the psychology of child-training along religious lines; chaps. 11—18 the methods of religious instruction which the author teaches his students. A suggestive bibliography and a brief, but sufficient index enhance the value of this able treatise. Though questioning the reliability of the psychological facts that form the basis of much modern experimentation in schools,

and also some features in the methods advocated, we must say, upon the whole, that we like this book, and wish our readers would give it more than a cursory consideration in this review. It is an earnest effort to meet a crying need of the times.

3. *THE LIGHT OF TRUTH AS REVEALED IN THE HOLY SCRIPTURES.* By Levi Rightmyer. 967 pages; \$2.50.

The chief purpose of this book is to explain the prophetic portions in the Old and the New Testament which relate to the course of events in this world and to the end of the world. The author rejects the doctrine of the Trinity, p. 254, the eternal sonship of Jesus, p. 10, His sinless birth, 373 f., the doctrine of immortality, the necessity of infant baptism, the right of an adulterer to remain in married relationship, teaches the millennium, etc.

George H. Doran Co., New York:—

1. *THE RELIGION OF POWER.* A study of Christianity in relation to the quest for salvation in the Graeco-Roman world, and its significance for the present age. By Harris E. Kirk, D. D. 317 pages; \$1.50.

The contents of this book represent the fifth series of lectures that was delivered on the James Sprunt Foundation at Union Seminary, Richmond, Va. The author is pastor of the Franklin Street Presbyterian Church of Baltimore. He relates how this book grew out of his personal experience: "When I began my ministry eighteen years ago, I was quite content to preach what I had been taught to believe, but when the need for a more intimate appropriation of truth became urgent, I thought to gratify it in some form of philosophy, being willing for the most part to translate historical conceptions of religion into the more or less complex terms of modern thought. It soon became evident, however, that this was superficial. There was need for a firmer hold on truth, especially for an appreciation of the stabilizing influence of the great past; and my mind turned towards the causal significance of Christianity." p. IX. He made an endeavor to discover whether there was conviction behind the sentiments and impulses of his religious experience, and which would be the best possible method for forming convictions. "Shall we develop them in the interest of a philosophy of religion, or shape them around the historic facts of Christianity? . . . Whatever philosophy of religion one may hold must always be determined by the view one has of its historic significance. We must begin with history. But the peculiar temptation that waits on philosophy is the exaggeration of theoretic explanations. It is easier to suit the fact of history to one's theory than to bring one's theory into harmony with historic facts. And if we adopt the historic approach, it might turn out that we cannot only begin, but end our view of religion in history; we might get along without philosophy, because we should get an adequate view of religious truth from an historical standpoint. Most assuredly, the power of religious conviction does not depend on one's ability to systematize religious truth. The realism of conviction is derived from actual contact with historic events. For history reveals something

more than reasons; it reveals causes; it exhibits the causal significance of Christianity. It shows us a religion of power, dynamic unto the saving of souls. If we can shape our convictions on the causal aspect, we may dispense with system." p. 18 f. The method for arriving at convictions which is here proposed is sound, and in view of His remark in John 7, 17 it is the one which the Founder of Christianity would counsel any one to adopt. The rise of Christianity upon its Graeco-Roman background forms the author's theme. After an introductory chapter ("The Westward Movement of Christianity") he devotes four chapters — his First Part — to a discussion of what he terms "The Quest for Safe Conduct": 1. the ritual, 2. 3. the ethical, 4. the legal quest. The need of all pagan religions with a cult and regular forms of a worship for a pure cult, the moral needs of the Greek and Roman world, and the fiasco of Jewish legalism are portrayed in this Part. It is an intensely interesting exhibition of the pre-Christian era in its religious aspects, and the grasp of historical facts which the author possesses is made to tell with remarkable skill and force in the establishment of his main thought, the "quest." This quest, or, as the author also calls it, "the desire to be in a right relation to God," can be misjudged as regards its quality. While every one who has studied "the pilgrimages of the conscience" in the pagan world and in Judaism will admit that there was exhibited "a moral uneasiness," it would be an unwarranted assumption to interpret this unrest as signifying a positive turning to Christianity. Paul's statement in Rom. 7, 18 is the statement of a regenerate person, and is out of place in the author's argument. p. 167. The unrest observable in non-Christian religions to which the author refers is the effect of the natural law and conscience. — In the Second Part ("The Religion of Power") the author describes Christianity as the religion of power, chap. 6, as a justifying power, chap. 7, and as a constructive power, chap. 8. The teaching of redemption, the death and resurrection of Christ, are correctly exhibited as the dynamic of Christianity. "Justification is God's righting act, and is squarely based on the historic death of the Savior." p. 217. The author holds that "there are but two logical views of the atonement: the moral influence theory, and the theory of vicarious substitution." Of these he rightly rejects the former, which bases justification on the repentance and reformation of the sinner. This theory "is popular because it allows considerable room for pride, and does not offend man's natural impulses," also because "it has no sting in it. It repeats the Socratic error that knowledge is power, that sin is a mistake, and that no man 'errs of his free will.'" But this theory is incompatible with New Testament teaching. "The truth is, according to New Testament teaching, let it be plainly and frankly said, that Christ took the place of the sinner on the cross, died in his stead, and His death resulted in a propitiation of God. Without a real propitiation there can be no such thing as justification." (p. 218—224, *passim*.) Towards the end of the eighth chapter the author touches upon the doctrine of election, which he regards as necessary for the mature faith of Christians. "The very word 'predestination' bristles with difficulties, and it is unlikely that one could answer all objections made to it. We must frankly admit the presence of a deep mystery

in the ways of God with men. A philosophy of Providence is impossible since the finite mind can never fully comprehend the Infinite. But it is evident to any one familiar with the relation of Christian teaching to the life of those times that the doctrine of election was taught for a very practical purpose. It was not meant for babes in Christ, but for strong men. It would have been an enigma to the Corinthians, but it was as plain as a pikestaff to the Romans, simply because they had reached a stage where light on the Divine purpose was essential to further progress. The doctrine of election, so far from being a perplexing mystery, is a plain and necessary element in spiritual education. It is a doctrine for the maturer stages of faith; but if I am right in accounting for the conditions which made the doctrine essential, I think it can be shown to have great utility for a growing intelligence, for it prepares the believer for successfully overcoming the temptations which issue from the deeper phases of Christian experience. The doctrine of election is the revelation of the plan behind the believer's life. It is the principle that coordinates the plan of salvation. It is the final cause of redemption." The last remark shows the author's doctrinal standpoint on the Calvinistic basis. Election is particular, as its very name indicates; and is "in Christ," the decree of redemption being in the mind of God an antecedent to the elective act. Redemption is universal, and the particular election does not destroy the universality of redemption. Here comes the *crux* to our logic—and the real mystery. Otherwise the author is right in assigning the study of this doctrine to an advanced period in the spiritual development of a Christian.—The author concludes his book with a strong chapter on the Finality of the Christian Religion.

2. METHOD IN PRAYER. An Exposition and Exhortation. By *Rev. W. Graham Scroggie.* 172 pages; \$1.00.

After an introductory chapter on the Practise of Prayer, which has the force of a spirited appeal to those who neglect this priceless privilege of the children of God, the author shows the scope of prayer according to its various purposes of worship, confession, petition, intercession, and thanksgiving. His book becomes a school for training in prayer. The Scriptures on this subject are judiciously selected and applied. The prayer on p. 126: "Remember, O Lord, our God, all spirits and all flesh which we have remembered, and which we have not," is misleading. Who are these spirits? The author declares p. 77: "We must be always definite in our requests."

Vir Publishing Co., Philadelphia:—

GOD'S MINUTE. A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. By 365 Eminent Clergymen and Laymen. 384 pages; \$1.00.

Besides really good Christian prayers this book contains also inferior productions like that of Mrs. Booth, p. 23, Rev. Huget, p. 193, Mr. Green, p. 285, etc.

D.